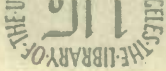
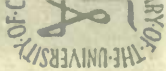
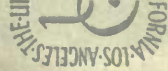
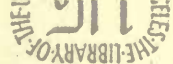
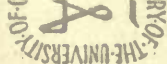


California
ional
ility





John Taylor the gift of Mrs
Green Manchester

April 8, 1841
" " "

✓





J. L. C. F. Frey..

JUDAH AND ISRAEL:

OR, THE

Restoration and Conversion

OF THE

JEWS AND THE TEN TRIBES.

SECOND EDITION.

BY THE

REV. JOSEPH SAMUEL C. F. FREY.

PREFIXED

BY THE FIFTEENTH EDITION OF THE AUTHOR'S
NARRATIVE,

AND HIS PORTRAIT.

LONDON:

WARD AND CO., 27, PATERNOSTER ROW:
AND G. WIGHTMAN, 24, PATERNOSTER ROW.

MDCCCXXXVIII.

MACINTOSH, PRINTER,
GREAT NEW-STREET, LONDON.

ANNEX

BV

2620

F9

1838

PREFACE

TO THE FIRST EDITION OF JUDAH AND ISRAEL.

IN the Preface to the "Jewish Intelligencer," published in America, the Author considered that that work would be his last. It is proper, therefore, to state the reason for his again appearing before the public as an author. During his late preaching tour through several counties, he found it to be a very prevalent idea, that all the past Christian efforts to promote the conversion of the Jews had been in vain, and come to nought, and that therefore it was not worth while to make any new attempts.

This mistaken idea naturally arose from the circumstance, that the "London Society for promoting Christianity amongst the Jews" having, in the year 1815, become exclusively Episcopalian, the Dissenters were shut out from having any hand in the management of its affairs, and receiving scarcely any information of its proceedings—and especially the generation which has sprung up since the change of the Society took place, who can just remember that in the days of their youth some exertions had been made to promote the conversion of the Jews, but having not heard anything of it in their riper years—they naturally concluded that the whole scheme had failed.

Hence, after preaching on the subject of the Jews, the people felt again deeply interested, regretted that the sermon had been so short, and wished much to have more information on the subject.

Having consulted with several brethren on the expediency of laying the subject before the public in a printed form, in a manner in which it could not be done from the pulpit, and having received their full approbation and encouragement, I redeemed a few hours every morning during my daily journeys, in preparing the following sheets. Considerable part of the matter has been published before by the Author, in America, in different works, but will be, most probably, new to the people in this country.

As the present unparalleled efforts to promote the conversion of the Jews were originally commenced by the Author, it was thought the Reader would not be displeased to know something of his history. He has, therefore, prefixed a new and enlarged edition of his Narrative.

That the reader may be deeply affected with the truly deplorable condition of my Jewish brethren—firmly believe the many promises of God respecting their conversion to the faith in Christ Jesus—pray fervently for “the Spirit of grace and supplication on the House of David and the inhabitants of Jerusalem”—and engage zealously in promoting the salvation of Israel,—is the sincere prayer of the Author.

London, September, 1837.

ANALYSIS OF THE CONTENTS.

PART I.

| | Page |
|---|------|
| NARRATIVE OF THE AUTHOR'S LIFE FOR THE LAST SIXTY-SIX YEARS: containing a History of the Origin and Progress of the present Christian Efforts to promote the Conversion of the Jews | 1 |

His birth and education.—His religious offices sustained among the Jews.—Time and place of his embracing the Christian religion.—His conviction of sin, and saving acquaintance with Jesus.—His entrance into the Missionary seminary at Berlin.—His design in coming to England.—His labours under the patronage of the Missionary Society.—Origin of the London Society for Promoting Christianity amongst the Jews, and his Missionary labours under its patronage.—His Ministerial labours in America.—Origin of the American Society for meliorating the Condition of the Jews.—The objects of his present agency.

PART II.

| | |
|--|-----|
| THE DUTY OF CHRISTIANS TO SEEK THE SALVATION OF THE JEWS | 145 |
|--|-----|

The Jews have Peculiar Claims.—Their Misery demands

Sympathy.—Injuries inflicted demand Satisfaction.—Equity has a strong Claim.—Gratitude speaks powerfully.

God has given us great Encouragement.—In His Word.—By His Providence.—Encouraging Signs of the Times.—Longing Desire of the Jews.—Great Melioration of their Condition.—Deep interest of Christians.—A distinct Society to promote their Conversion.—Unparalleled Success.

Their Conversion will produce wonderful Effects.—God will be glorified.—Angels will rejoice.—Men will be blessed.—The Jews saved.—Infidels silenced.—The Gentiles converted.—The Doctrines of the Bible confirmed.

PART III.

OBJECTIONS ANSWERED 200

To change our religion is wicked.—To attempt the conversion of the Jews is useless.—It is presumption.—It is premature.—It is needless.—Answer : The Jews have no preaching.—They have not the Scriptures.—Could not hear the Gospel amongst Christians.—The conduct of Christians has greatly prejudiced their mind.—No good done.—Objections against the Settlement.—The converted Jews are to be the lights of the world.—Why not have the Settlement in Europe?—What need of it in America, where Jews have equal privileges with other people?—What was the cause of the failure of the former attempt?

PART IV.

| | Page |
|---|------|
| THE RESTORATION AND CONVERSION OF THE JEWS. . | 227 |

Different opinions on the Subject.—The Literal Restoration opposed.—Rules to decide the Question.—The Literal Restoration proved :—*From Prophecies*—Lev. xxvi. 32 ; xxxiii. 42—45. Deut. xxx. 1—6. Ezek. xxxvi. 25—27 ; chap. xxxvii. Hosea iii. 4, 5. Jer. xxxi. 31—40. Zech. xii. 10—14.—*From Facts*—The Jews have never possessed all the Land promised—Their wonderful Preservation—Their general Expectation—Their favourable Circumstances—The Way preparing.—Question respecting the Rebuilding of Jerusalem, answered.—The Literal Restoration considered a Heresy.—Objections answered.—Prayer recommended.

PART I.

NARRATIVE OF THE AUTHOR'S LIFE FOR THE LAST SIXTY-SIX YEARS;

CONTAINING

A HISTORY OF THE ORIGIN AND PROGRESS OF THE
PRESENT CHRISTIAN EFFORTS TO PROMOTE
THE CONVERSION OF THE JEWS.

I.—HIS BIRTH AND EDUCATION.

§ 1. It pleased God, in whom I live, move, and have my being, to favour me with the light of this world, Sept. 21, 1771. The place of my nativity is Maynstockheim, near to Kitzingen, in Franconia, in Germany. My father, Samuel Levi, was nineteen years a private tutor in a Jewish family, at Mynburnheim; and after he married, continued, as it were, day and night in the study of the sacred Scriptures, and the traditions of men, and acted as Morah Tzedek, whilst my mother carried on the trade, by which the family was comfortably supported.

§ 2. Morah Tzedek, is a person to whom the

Jews apply for direction in difficulties arising from the observation of the innumerable religious ceremonies with which the Jewish ritual abounds; and the cases on which such a person is consulted are such as the following:—If a grain of corn should be found in any kind of food during the feast of unleavened bread, it may happen that not only the food must be thrown away, but even the vessels that contained any part of it dare not again be used during the feast. Or suppose a family, while feasting on meat or fowl, should find that their knife or fork is one of those which are used in eating food prepared with milk or butter, the company must desist eating any more of those victuals, nor dare they use any of the knives, plates, or other vessels, till the case has been decided by the Morah Tzedek, whose verdict is very frequently, that the food must be thrown away, and the earthen and china vessels in which it was served be broken in pieces. Such like questions are daily brought before the Morah Tzedek, and in towns, where as many as seventy families live, as is the case in my native place, such questions are continually arising.

§ 3. According to the religion of my parents, I was circumcised the eighth day after my birth, and received my name, Joseph Samuel. The reason why I have now the *addition* of three names will be given hereafter. Jewish children are called by the name of the nearest relation who is dead, perhaps in reference to Deut. xxv. 6; accordingly the first child was called by my parents Levi, which was the name of my father's father; the second was a daughter, and received the name of my mother's mother: and as I was the third child, I received the name of my mother's father, which was Joseph. My parents had ten children, five daughters and as many

sons. My sisters were taught to read the prayer-book in the Hebrew language, *i. e.* to pronounce the words without understanding even the literal meaning of a single sentence. This, alas ! is usually all the religious education which the females receive, and many of them even not so much. But my brothers and myself were put under the care of a tutor in our own family, who instructed us daily according to the Law and the Talmud, and every Saturday we were examined by our father, in what we had learned through the week. Our tutor took every opportunity to inspire us with prejudices and hatred against the Christian religion. Whilst explaining the five books of Moses, he mentioned in every place the opinions of the Christians, raised objections against them, and endeavoured to establish us in all the Jewish errors. On the evening preceding the 25th of December, it being supposed that Jesus Christ was born on that evening, we did not study any thing sacred : but our teacher always made us read a little book called Toldoth Jeshu, the generation of Jesus, which contains the most horrid blasphemies, and is calculated to fill any person who believes it, with prejudice, disgust, and hatred against Jesus and his followers. This common practice of the Jewish teachers was more strictly observed by ours, by the express desire of my mother, who was a most inveterate enemy to Christianity, because her brother had embraced the Christian religion, and had lived and died at Strasburgh in the faith of the Son of God. This circumstance gave rise to a common saying in my native town, whenever a quarrel arose between the Jewish boys and my brothers, and in particular as to myself, who was always the wildest, it was generally said, "Let them alone, they will certainly turn Chris-

tians, as their uncle did." For ever blessed be the Lord, who has accomplished this prophecy in me the most unworthy. My mother herself narrowly watched us, and would never suffer us to read any book but in the Hebrew language, lest we should read any thing about the Christian religion. Such was the enmity of my dear mother against the blessed name of Jesus, that when a Christian, who frequently came to buy bread or flour, said, "I hope you will yet believe in Jesus Christ," she would exclaim with great emotion of soul, "I will rather be damned than believe in the hanged one." Such also was the language of the mother of "Emma de Lissau;" and no doubt to such conduct the apostle Paul alluded, when he said, "I could wish that myself were accursed from Christ" (Rom. ix. 3), or rather, "for I did wish," *i. e.* before my conversion, "that myself might be damned, as Christ himself was," agreeably to my opinion of him at that time. Perhaps few passages have been considered more difficult to be understood than this. But the more I have examined what has been written on this passage, the more I am convinced that the mind of the apostle may be easily known; 1st. If the second and third verses are read without the clause, "for I could wish that myself were accursed from Christ;" 2dly. Let the original word *Euchomén*, the imperfect middle voice, be translated I *did* wish, instead of I "*could*," *i. e.* before my conversion; 3dly. Let this sentence be read in a parenthesis, as a reason why Paul felt and expressed greater sympathy for his brethren than any other of the apostles did. As if he had said, "They never hated Christ as I did; for before my conversion I was as bad as my unbelieving brethren are. For like them I did wish myself accursed from Christ; *i. e.* I

abhorred the idea of believing in him, or as being considered one of his disciples; and therefore, by sad experience, I can sympathize with them more than others." He who has just been rescued from a dangerous fit of sickness, feels more for a sick person than he who never knew what sickness means. Hence even the Son of God himself needed to be tempted and tried, that he might be able to succour them that are tempted. The reader will not wonder at my mother's conduct, when he is informed, that to embrace the Christian religion brings greater reproach upon the family than if all the children had been guilty of the worst of crimes; and the person himself who believes the Christian religion becomes the object of their utmost abhorrence. One of the names by which they call *him* or *her* is Meshummad or Meshummedeth, from the root Shamad, which signifies to destroy; and to this name they generally add, Yemach Shemo vesichro, *i. e.* Let his name and memory be blotted out.* And if it were in their power without *Chillul Hashshem*, *i. e.* without bringing reproach on God, or exposing themselves or nation to persecution, to take away the life of such a person, like Saul of Tarsus, they would consider it a service done unto God.

§ 4. Dear reader, do not judge rashly of the motive which actuates a Jew in thus dealing with his brother, or even with his only son. Frequently I have been told that the Jews must be a cruel and unfeeling people, because they thus act towards their brethren and nearest relatives. Verily, the contrary is the case. In all my travels amongst different nations I have never found a people more attached to each other, and ready to assist

* See D. Levi Ling. Sac. R. Elias Tishbi, and Buxtorf on the root Shamad. Nizzachon, P. 4. Beer Haggola. f. 44. c. 2.

to the utmost of their power in every affliction, than I have witnessed amongst the Jews; and especially the ardent love and affection which subsists between parents and children. Yet I do not doubt the truth of the assertion, that even some parents have put to death some of their children because they would not renounce the name of Jesus with blasphemy. Does any Christian believe that our venerable father Abraham must have been a very unfeeling and cruel father, because he was, after three days' mature contemplation, found in the very act of killing his son, his only son, his beloved son Isaac. No, he is the more admired for his piety, love, and obedience to God. For although he loved his son Isaac most tenderly, yet he loved God still more, and was ready to obey his most trying command. Even so, every Jew is commanded that if any of theirs should worship another God he is to be put to death, and believing Jesus to have been but a *mere man*, they look upon every Jew who professes Christianity, and consequently worshipping Christ as he does the Father, to be an idolater, and that therefore it becomes their duty as much as it was that of Abraham to put him to death. It should, therefore, not be considered strange or surprising to find that multitudes of the Jews, whose confidence in the present Judaism is shaken, and who feel a strong desire of inquiring into the evidences of Christianity, yet stifle their convictions for fear of the awful consequences, as will be shown more fully in the sequel of this narrative.

§ 5. The advantages and disadvantages arising from this mode of education I have often experienced; whilst on the one hand it was the means of my progress in Jewish learning, on the other hand it kept me in perfect ignorance of all other useful knowledge: until my

twenty-fourth year I had not seen a New Testament nor a translation of the Old.

When about three years, I begun the Hebrew alphabet, and when but six years of age I could read any chapter of the five books of Moses ; and although I had no grammatical knowledge of the language, and understood little of the true meaning of the precepts, or the real design of the ceremonies contained in those books ; yet ten thousand thanks to my dear parents, who taught me the sacred Scriptures from a child, the fruits of which I still enjoy.

§ 6. About that time it pleased God to afflict me with the small-pox, which brought on a long and painful illness, and my life was supposed to be in danger for about a year and a half, during which time I forgot what I had formerly learned ; the sight of my left eye was also injured, and I lost the use of speech, but through the blessing of God I was gradually restored to the use of both. The latter, however, has always continued in a measure defective, and even at present, in reading a long-continued sentence, I experience some degree of hesitation. This formerly was often a source of grief to me, but blessed be God, for many years past I have seen the wisdom and goodness of the Lord in this fatherly chastisement, and through eternity I shall have reason to say that this light affliction, which is but for a moment, has worked out for me a far more exceeding and eternal weight of glory.

§ 7. On my recovery I was again instructed in the section out of the law appointed for the week,* with the

* It is an ancient custom among the Jews to read in the synagogue every Sabbath-day, a section of the five books of Moses, *i. e.* law, so as to read the whole once every year ; and as their leap-year has

explanation of Rashee, *i. e.*, Rabbi Solomon Yarchi, and was also taught a chapter every day out of the former prophets,* and writings or hagiographa, but never was any part of the latter prophets, except what is contained in the Hapthoroth,† explained to me; no wonder, therefore, that I was ignorant of what they had written concerning the Messiah. I have often been surprised, that in the choice of these Hapthoroth, those parts which speak the plainest of Immanuel are left out, especially as the 52d and 54th chapters of Isaiah are appointed, but the last three verses of the 52d chapter, and the whole of the 53d, are skipped over. The only reason I can assign, is that the people may be kept in *ignorance* of the Messiah. The omission of so many precious and most important portions of the writings of the holy prophets, such as the 7th, 9th, and 53d chapters of Isaiah; the 23d chapter of Jeremiah, and the whole book of Daniel, particularly the 9th chapter, has led me, among other reasons taken

fifty-four weeks, they have divided the law into so many sections, each of which is called Sedrah. In those years which have not so many weeks, and in which no festivals fall on the Sabbath, two sections are joined on certain Sabbath-days.

* The Hebrew Bible, or Old Testament, contains twenty-four books, which are divided into three classes:—Torah, *i. e.* the five books of Moses. Neve-im, which is again divided into the *former* prophets, comprehending Joshua, Judges, Samuel, and Kings; and the *latter* prophets containing Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, which are considered as one book. Kethuvim, containing Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles.—N.B. Ezra and Nehemiah are considered as one book.

† It is a tradition that, when Antiochus Epiphanes prohibited the reading of the law, the Jews substituted fifty-four portions out of the prophets, which they call Hapthoroth, one of which is still read every Sabbath-day after the section of the law is finished.

notice of by Vitringa,* to suspect the truth of the antiquity of the choice of the present Hapthoroth. I am rather inclined to think, that at a much later date, to prevent the people from reading the whole Bible, this method has been adopted. Hence we find most Jewish families in the possession *only* of that Hebrew Bible which contains no more than the five books of Moses; the Hapthoroth for the Sabbath and festival days, and five books out of Kethuvim or Hagiographa, namely, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther. This may be considered as one great cause why so very few of the children of Israel know any thing of so great and useful a part of the sacred Scripture. This opinion is strengthened by the impious circumstance recorded by several Jewish writers,† that a curse is denounced in the name of Rabbi Jonathan, a great man among the Jews, against the computers of the seventy weeks in the 9th chapter of Daniel. "Let their bones rot, who compute the times of the end." Dear brethren, I beseech you, if you love your souls, if you wish to be really happy, let nothing hinder you from "searching the Scriptures, for in them you think you have eternal life, and they are they which testify of the Messiah."‡

§ 8. When I was nine years old, the holy book of God was shut up and laid aside, and in its stead the productions of men, as the Mishnah, Gemarah, &c., were brought forth and eagerly studied in succession, with great pleasure and satisfaction, for they were nourishment to my earthly and sensual affections, and

* Vitringa, de Synag. Vetere, lib. iii. p. ii. c. xi. p. 1007.

† Maimonides, H. Melachim, c. 12. Yad chazakah, De Reg. ch. 12. See also Kiddor on the Mess. P. I. p. 29. Owen on the Heb. V. I. Ex. p. 175.

‡ John v. 39.

fuel to my corrupt heart; and thus was I for four years longer absorbed in vain speculations, and spending my strength for nought. On the first Sabbath after I was thirteen years and a day old, I read in the synagogue, according to custom, the section of the law appointed for the day, which happened to be the second, called Noach. It is a custom among the Jews, that when a boy has arrived at the age of thirteen years and a day he is considered a man, fit to be one of the ten necessary to constitute a full number for public prayer. He is now obliged to observe the precepts of the law himself, and therefore called Bar Mitzvah. He is also considered of age to manage business, and his contracts are valid. I was now arrived at that period of life in which it is usual with the Jews to decide, whether a person will engage in business, or qualify himself farther for any religious office. Having chosen the latter, I continued five years longer in the study of the Talmud and its various commentators.

II.—HIS RELIGIOUS OFFICES SUSTAINED AMONG THE JEWS.

§ 1. At the age of eighteen, I went, with the consent of my parents, to Hesse, as a teacher, and during the following three years I instructed six children in reading Hebrew, and to understand the literal meaning of the five books of Moses, together with some parts of the Mishna, and also in writing and arithmetic: in these occupations I was employed only six hours in the day, and the remainder of my time I was often at a loss how to spend. O that I had then known the value of time! Besides free board and lodging, I received four guineas per quarter, with which in Germany a person can live better than with ten guineas in Eng-

land. Thus I thought myself rich, and “increased with goods, and had need of nothing, not knowing that I was wretched, and miserable, and poor, and blind, and naked.”—Rev. iii. 17.

§ 2. At the age of twenty-one I received a second honorary degree to be a Chazan or reader in the synagogue.* At this period I was much esteemed amongst my brethren, but the pride of my heart was not satisfied; I therefore took great pains, and spent a whole year in obtaining the knowledge of the Jewish method of preparing the knife for killing fowls or beasts, and of the nature of the lungs. None but those who have learnt these ceremonies can judge how difficult they are to be acquired, so as to be master of them all. A person who sustains this office is called Schochat, *i. e.*, to kill or slay.

§ 3. At length I likewise obtained this degree of honour from the then presiding Rav† or Rabbi, of

* Every synagogue has a Chazan or Sheliach Tzibbur, whose office is to read the public prayers and the law of Moses.

† By Rav or Rabbi the reader will understand one who has the spiritual oversight or care, and in a limited sense the civil rule, over a great number of Jews. In Britain there are but two, the Portuguese and the German Rav. By far the greatest number of Jews in this country are under the jurisdiction of the latter, the Rev. Dr. Hirschel. I have not the honour of a personal acquaintance with either of these respectable gentlemen. But whilst with pleasure I take this opportunity of expressing the highest esteem for Dr. Hirschel, on account of the amiable character he bears, both among Jews and Christians; I cannot but lament his want of that liberality of mind which his venerable father, Rabbi at Berlin, possessed, and of which the following is one of many instances that might be related. In 1800 I applied to a Jewish printer at Berlin to print a sermon in Hebrew, but finding that the contents were in favour of Christianity, he said, “You must first obtain permission of the Rav.” Accordingly I went to the Rabbi himself. At first he seemed inclined to refuse, but after a long, friendly, and very interesting religious con-

Hesse Cassel. In the use of these ceremonious observances I was extremely strict, although not one of them is to be found expressed in the whole book of God, but they are a few of the innumerable vain, and extremely burdensome, traditions received of the fathers. O blessed Jesus! thy yoke is easy, and thy burden is light, for by thee the weary and heavy laden find rest. Happy, thrice happy those who are brought into the holy liberty of thy glorious and everlasting Gospel!

§ 4. About this time my mother entered into a large concern of business, namely, of supplying a part of the Prussian army with grain and provision, lying then at

versation, he said, "You may tell the printer, as he has printed other books without my permission, he might have printed this also." In the present enlightened age, and in this happy country, where liberty is considered as absolutely necessary to real happiness, the Jews, who would ever submit to imprisonment, punishment, or death itself, rather than be in bondage to any man, ought to be suffered to enjoy liberty of conscience. But it is a lamentable fact, that Dr. Hirschel has frequently prohibited the Jews from attending any Christian place of worship, especially where the word of salvation is professedly addressed to the children of Israel. Parents and guardians also have been forbidden, by his circular letters, to send their children to a Christian school in general, and particularly to the Free School, established for Jewish children, as will be shown hereafter.

Perhaps some who read this note may think it strange that I do not style Dr. Hirschel High Priest, as others have done. But all who are acquainted with the real state of the Jewish nation, know that there exists no more a high priest, than there is a temple, altar, or sacrifice. But rejoice, O Israel, that there is one high priest, Jesus, the son of David, blessed be his name, made after the order of Melchizedeck, who offered up himself a holy sacrifice, well pleasing unto God, and entered the holiest of holies with his own blood, ever living to make intercession for transgressors, according to the following prophecies: Psalm xvi. 10; lxviii. 18; cx. 4; Isaiah liii. 10—12.

Frankfort on the Maine, and, therefore, wished for my assistance at home. I complied with her wish, and returned to my father's house. But having neither skill nor pleasure in trade, I once more left my kindred and my country, and returned again to Hesse. On the day of my departure, my dear father accompanied me a little way out of the town, and at the moment of parting he laid his hands upon my head to give me a parting blessing. The words he made use of on that solemn occasion were then deeply impressed on my mind, and will never be forgotten by me; they were these: "The angel of the covenant be with thee." Little did I then think that he alluded to the *Angel Jehovah*, who appeared to the patriarchs Abraham, Isaac, and Jacob; that spoke to Moses out of the fiery bush; that gave to Israel the law from Mount Sinai; and of whom Jehovah himself said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him." Neither could I have then conceived, what I now firmly believe, viz., that that very Angel Jehovah is Jesus of Nazareth, who, in the fulness of time, was born at Bethlehem; died on Mount Calvary, to atone for our sins; rose again for our justification; for ever liveth at the right hand of God to make intercession for us; and who will come again (to reign on the earth a thousand years), and judge the whole world in righteousness. O the rich, free, and sovereign love of my God, who I trust has revealed in me Jesus Christ his Son, the hope of eternal glory, whilst my dear family were left in Jewish unbelief. However, from the conduct of my dear father on this occasion; from

his deadness to all worldly concerns; from his delight and study in the law of the Lord day and night, and above all, from his secret devotion,* I have often been led to indulge the hope that he has been a believer in Jesus Christ our blessed Saviour; like Nicodemus, who came to Jesus by *night*; and like Joseph of Arimathea, who was a *disciple* of Jesus, but *secretly*, for fear of the Jews; and the remarkable meeting of Solomon Deutch and his friend, to be noticed hereafter; or at least one of those devout Jews who waited for the consolation of Israel. To return.

§ 5. As I had saved some money in the preceding years, I resolved to travel, and accordingly made a tour through Westphalia to the borders of Holland, and then back again to Gottingen, Hanover, and Ham-burgh. Here I stayed about nine weeks, and boarded in a Jewish family, where many strangers resorted.

* The reader, I hope, will permit me to mention the following circumstance which had made such a deep impression upon my mind when but a lad, as to be still before my eyes now, although old and grey-headed.

One of my sisters, aged about five years, after an illness of a few days, was found wrestling with death. My father, who was then in his study, or place of devotion, being informed of it, simply replied, "All is well," and remained undisturbed. About two hours afterwards, my sister was found dead. My father, on being immediately made acquainted with the fact, said, "I will come and see her." About four hours after this, whilst all the family and friends were in the deepest distress, my dear father entered the room, approached the bed, touched the child's hand, and said, "My beloved daughter, how are you?" To our greatest astonishment, at that moment the child opened her eyes, which had been covered over, and asked for a drink of water. My sister gradually recovered, and I have not yet been informed of her death. O, how great is the power of prayer! Lord, increase my faith, and give me a greater portion of the spirit of prayer and supplication.

One day a Jewish brother informed me that he had received a letter from a friend, desirous to obtain a teacher for his children. After some conversation on different branches of learning, and examination of my credentials, he said, "You are the very man that will suit my friend;" and offered me a letter of introduction. Being tired of an idle life, I accepted of his offer, and gave him a few dollars for his remuneration. In a few days I went with the stage to *Schwerin*, about three days' journey from *Hamburg*, to present my letter of introduction. But how great was my astonishment when the gentleman to whom I presented it, assured me that he had neither written for a teacher, nor had any children to be instructed! My disappointment in not getting a situation, was far less than my surprise to have been thus imposed upon by one of my own brethren and kinsmen after the flesh. The words of David came immediately to my mind: "It was not an enemy that reproached me, then I could have borne it." But, blessed be the Lord my God, who has so overruled this circumstance that I can now adopt the words of *Joseph*, my namesake, "He thought evil against me, but God meant it unto good; to bring to pass, as it is this day, to save much people alive."

§ 6. Among the passengers from *Hamburg* to *Schwerin* was a Jewish teacher, and a young Christian, an agent for a tobacco factory in *Hamburg*. The latter having observed a great difference in our conduct (for my brother Jew plainly declared, by his actions, that he had freed himself from the restraints of Jewish ceremonies; for he ate and drank freely of every thing that was set before him; whilst I, on the contrary, according to my education, ate scarcely any

thing but bread and butter, and that cut with my own knife, during the whole journey), addressed us thus : " If you will give me leave, I will state to you my opinion concerning the different manner in which you act, both professing to be Jews." Having obtained permission, he said to my companion, " You, my friend, are neither a Jew nor a Christian, neither hot nor cold ; if you think yourself freed from Jewish ceremonies, you ought to believe that the Messiah has come." To me he said, " I am sorry to see you denying yourself, and so much troubled with the burdens which your fathers were never able to bear, and which you need no longer to observe ; for," said he, in continuance, " the ceremonial law is fulfilled, and taken away by the Messiah Jesus, who has confirmed the new covenant with his blood ; as it was foretold by the prophet Jeremiah." Here he took out his Bible, and read as follows : " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband to them, saith the Lord : but this shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will write my law in their inward parts, and write it in their hearts : and will be their God, and they shall be my people." " You perceive," said he, " that the covenant of ceremonies should be succeeded by another and better covenant. It is evident, therefore, that the former has ceased ; for sacrifices, which were the life of all other ceremonies, as well as Jerusalem, the place where they were to be offered up, are both no more ;

the new covenant must have been ratified, and this has been done when Jesus died on the cross, and the veil of the temple rent from the top to the bottom." This portion of Scripture, which I had never read before, for the reasons mentioned above, and his observations, made a deep and lasting impression upon my mind, and for some time I was wretched and miserable, full of doubts and fears, and knew not what to do. To my Jewish brethren I could not disclose my feelings, for the least suspicion of doubts respecting the truth of their present religion, or a favourable opinion respecting that of the Christians, would have inevitably exposed me to their displeasure, hatred, or persecution, and among Christians I had no acquaintance.

Having understood that my Christian friend had gone to Rostock, I resolved to follow him. From this time I must date the commencement of a new period in my life.

III.—TIME AND PLACE OF HIS EMBRACING THE CHRISTIAN RELIGION.

§ 1. As soon as I arrived at Rostock I went to the inn nearest the post-office, inquiring for my friend, but was disappointed in not hearing of him.

Having been informed that no Jew was allowed to remain in that town for a single night without permission from the magistrate, for which a certain sum was to be paid, I told the landlord that I was a Jew by birth, but that I had come to that place to inquire into the truth of Christianity, and to embrace that religion if I should be convinced of its veracity. On hearing this he promised me every assistance, and the next day he went with me to the house of a minister of the gospel, who examined me concerning my knowledge

of the Christian faith, and of the motives which led me to renounce Judaism. Having found that I could produce no other proof that Jesus was the Messiah but the 10th verse of the 49th chapter of Genesis, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be," he suspected my motives to be worldly; nevertheless he did not altogether discourage me, but went with me to some other ministers, and stated my request to the magistrate of Rostock, before whose bar I was shortly after summoned to appear, where I was strictly examined, and my testimonials were approved; but I was told that there had been many Jews who had embraced Christianity only for secular advantages, who had lived afterwards as heathens, which had made them very careful of receiving any before they were thoroughly convinced of their sincerity.

In order to assure them that I sought nothing but the truth, I promised not to receive the least emolument from any Christian, but to learn a trade, that I might obtain my daily bread by the labour of my own hands. About a fortnight after this I received their resolution, which was, that I should go to three neighbouring towns, and if none of the ministers would be willing to receive me, that I should return to them again, and they would assist me in my undertaking.

§ 2. From Rostock I went to Wismar, where I was kindly and affectionately received by the Rev. Dr. Haupt, to whom I went twice every week for instruction, and spent as much time at home as I could spare from my employment in comparing the German translation with the Hebrew Bible, and in reading the New Testament, which I had never seen before. By

comparing the predictions respecting the Messiah, contained in the Old Testament, with the history of Jesus of Nazareth as contained in the New, my judgment was soon convinced that he is the promised Messiah ; and considering the doctrine and precepts of the Gospel, I perceived that the dispensation of the Gospel was far more glorious than the Mosaic. At this early period of my Christian pilgrimage I began to experience the truth of the declaration of my blessed Redeemer, "He that will be my disciple must deny himself, and take up his cross and follow me." The reader may possibly expect that I allude to persecution from my Jewish brethren ; this was not the case, for there were no Jews residing in that city. But what is more strange, many who called themselves Christians, treated me as a hypocrite and deceiver. Not unfrequently I was told, "You are only come among us for what you can get ; as soon as you have made your fortune, you doubtless will give up your profession and return to the Jews." These things often pierced my heart sharper than a two-edged sword, especially when comparing my former honourable, comfortable, and promising condition, with my present low, poor, and despised situation as a shoemaker's apprentice. For I would observe that, in general, an apprentice in Germany is treated very little better than a slave. My situation was attended with peculiar difficulties. My master's wife having been for several years melancholy, and sometimes altogether deranged, reduced him into low circumstances, and I soon found that no plentiful table was to be my portion ; and my natural pride was exceedingly humbled by the authority assumed by his daughter, who was not fourteen years of age, whereas I was now five-and-twenty, and having spent the

preceding years in so respectable a situation among my own people, with whom, I had no doubt, if I had then gone back to them, I could have gained one equally good. These things were not pleasant to the flesh, but grievous; however, blessed be the Lord, who enabled me to persevere, and who prepared me to bear still greater hardships in his blessed cause.

§ 3. At the expiration of a year and a half, my master was obliged to give up business, which led to a new difficulty; the minister would not receive me as a member of the church until I had learnt my trade, and wished me to go to another shoemaker. But the trade would not allow any other master to receive me before I was baptized. The reason which they assigned was, that no apprentice is allowed to stay longer than three months with a master, without having his name regularly registered in the book belonging to that trade; but as at that time no Jew could be bound apprentice, my name could not be registered till after I was baptized. Thus was I left almost without a single friend in a strange place.

At that time a band of players was at Wismar, and in order to gain support, I copied their lessons for about two months. The master of the band was much taken with me, and had it not been for the impediment in my speech, caused by the small-pox, mentioned above, I should doubtless have become one of the company; but God in his wonderful mercy and gracious dealings with me a poor sinner broke this snare also.

§ 4. By the kind orderings of Providence, I met with a gentleman, whose name was Matthias van Gilben; he advised me to go to New Brandenburg, in Mecklenburg Strelitz, where he was acquainted with the Rev. Cortum, a Lutheran minister, who would

receive me, to whom he gave me a letter of recommendation; I therefore took my leave of the minister at Wismar, who also gave me a letter to the minister, and I proceeded to New Brandenburg. In my way thither, in every town where I came I waited upon the ministers, who all severally wished me well, but were not willing to do any thing in my favour. How few, alas, are those who seek the salvation of Israel! When I reached the place of my destination, I delivered my letters to the Lutheran minister, Cortum, who received me kindly, and gave me effectual assistance. I was again bound to a shoemaker for one year and a half, and went, as formerly, twice a week to the minister for instruction.

§ 5. On the 8th of May, 1798, I was publicly baptized, or rather sprinkled, and received as a member of the church.

It has always been the custom, that, at the baptism of a Jew, some respectable persons should stand *god-fathers*, who make him many presents; but I refused to receive any, or any kind of presents, as another proof that I did not embrace Christianity for the sake of worldly gain. It is also an ancient practice in Germany for a converted Jew to receive new names at his baptism; therefore, upon this occasion, the minister gave me three additional names, viz. Christian Frederick Frey. The first expressive of the religion I embraced; the second, which signifies *rich in peace*, to express his good wishes; and the last, as my *surname*, to remind me of the text from which he preached on the occasion, viz. John viii. 32, 36, "And ye shall know the truth, and the truth shall make you *free*." "If the Son, therefore, shall make you *free*, ye shall be *free* indeed." *Free*, in English, signifies the same as *Frey* in the Ger-

man language, but Frey is pronounced *Fry*, and should be pronounced in the English the same as the pronoun *they*; but most of the people, while I was in England, attending more to the *origin* and *signification* than to the spelling of my name, pronounced it generally as if written *free*; and I myself got into the habit of doing the same.

§ 6. Thus I was received into the pale of the Christian Church, as it is called, having an established belief that Jesus was the Messiah, and that there was no salvation but in him; nevertheless, I acknowledge with shame, that I had neither a clear perception of the spirituality of the law, nor of the nature of the offices sustained by, and the benefits to be derived from, Christ.

A few months after this my apprenticeship was expired, and I was at liberty to go as a journeyman. It was therefore my intention to accompany another young man, of the same trade, to Rostock; but God, in his gracious designs, had appointed another place for me, where I should be led to a fuller discovery of the truth as it is in Christ Jesus.

IV.—HIS CONVICTION OF SIN, AND SAVING ACQUAINTANCE WITH JESUS.

§ 1. Two days before the time on which we proposed to leave New Brandenburg, my companion wounded his hand in such a manner that he was obliged to give up all thoughts of the journey. As I had given notice to my master of my intention to leave him, I did not choose to remain any longer, and therefore removed to the next town, which was Prentzlow, in Prussia, where I arrived on the 24th of December. The weather was exceedingly cold, and there were many

journeyman, but little work. I, however, not only found employment, but was settled in the best situation in the whole town; thus lately out of my apprenticeship, yet the Lord in his kind providence gave me success, and greatly blessed the work of my hands. Surely goodness and mercy have followed me all the days of my life. O that I could praise God for his loving kindness to me an unworthy sinner.

§ 2. In this situation I met with so much envy and ill-will from the journeymen, that I was obliged to change it for another, not so good in point of wages, and much more laborious, but it proved more profitable to the welfare of my soul. In this house I bowed my heart as well as my knees before Jehovah, and prayed for the first time in the Spirit as well as in the letter. I must here beg the reader's patience whilst I relate the following remarkable providence of God. A few weeks before Easter, the same gentleman, Mr. Matthias van Gilben, who had recommended me to the minister at New Brandenburg, paid me a visit, and made me a present, saying, "Buy yourself an apron with this money, and wear it as a remembrance of your friend." Accordingly I went immediately with his son to a tanner, by the name of Michaelis. I have ever been fond of remarking the ways of Providence, and now that I know more of that God who alone orders all events, my delight is still greater in looking back to those ways in which he has so graciously led me even to the present hour. We passed by several tanners' shops, as I saw afterwards, in order to go to that of Michaelis, of whom I asked for an apron, and when he told me the price, I said, "Is not that too much? for I know the value of these things." "How came you to know it?" replied

he. I answered, "When I was a Jew, I lived in a family where such skins were sold." "So," replied Michaelis, "and you are now a Christian?" "Yes," said I, with the greatest confidence; when he asked me further, "In what manner do you live?" This was indeed a surprising question, for I had never perceived that there were any different modes of living or conversation amongst Christians. "I live," said I, "as all the shoemakers' journeymen live; I go once every Sunday to church; and then you know the young men cannot be at home at their masters' houses, where they lodge and board in the week, but must go to the inn or house of call,* where they all meet; there I spend the remainder of the Sabbath, and generally till Monday evening, as they all do, in playing at cards, and sometimes dancing: the other days in the week I am very diligent at my work." "I am sorry," replied Michaelis; "as you are a Christian, you ought to manifest it in a different manner." To which I answered, "I have no friends or acquaintances here, therefore I must go to the inn, and being amongst the other journeymen, I must join in their manner of life, else I shall be laughed at and ridiculed by them all." Michaelis then said with great kindness, "You may come to-morrow afternoon at five o'clock to the house of Mr. Thorman, where several friends meet; you will become acquainted with them, and be able to spend your time on the Sabbath at their houses."

Following the bent of my natural curiosity, I promised to go there the next day, this conversation hap-

* The house of call is an inn or tavern, where the masters' register their names if they want a journeyman, and the journeymen, on their arrival in a town, call there to inquire for a master.

pening on a Saturday. On my return home I inquired of the mistress if she knew the house of Mr. Thorman, where some friends met every Lord's-day. She could not speak evil of them, yet was unwilling to speak well, therefore she only said, "It is a society of praying brethren."

§ 3. Early on the following morning, the appointed day in which God designed most graciously to strip me of my own self-righteousness, and clothe me with the righteousness of his dear Son, our blessed Redeemer, to adorn me with his glorious garment of salvation, I felt my mind so uneasy that I could not remain in bed. I arose, but the family being all asleep, I knew not what to do; in the mean time I heard the playing of an organ, in a church near the place of my abode. I went thither, but scarcely knew why. The Rev. Mr. Wolff was at that moment confirming a great number of children, it being Palm Sunday. At the conclusion of the ceremony he addressed them thus, "My dear children, I am afraid that some of you will soon return again into the broad road which leadeth to destruction, but my wish before God for you is, that you might be saved; I would therefore recommend to you the following passage of the holy Scripture, Job xxvii. 6, 'My heart shall not reproach me as long as I live;' " or, as he repeated it from the German Bible, "'my conscience does not reprove me for the whole of my life.'" Reader, compare this with Acts xxiv. 16, "And herein do I exercise myself, to have always a conscience void of offence towards God and towards men." "My dear children," said he, with the greatest affection, "consider these words at the close of every day, and examine if your conscience does not accuse you for the day which you have passed, and if it does, be sure to kneel

down and pray for the forgiveness of your sins through Jesus Christ."

§ 4. Dear reader, I must here be permitted to pause, for it is impossible for me to express the feelings of my heart on hearing these words. I found them "sharper than a two-edged sword," Heb. iv. 12, and stronger than "a hammer which breaketh the rocks in pieces," Jer. xxiii. 29; my conscience accused me of crimes innumerable, and, alas! "a wounded conscience who can bear?" I now firmly believed that I had not only broken the double covenant as a Jew, which was first made with God by my parents at my circumcision; and, secondly, by myself, when I was thirteen years old; but also that covenant with God in Christ, which I had rashly made when I was baptized and joined the Christian Church. It now pleased the Lord to teach me something of the spirituality of the law; I not only found myself guilty of very many sinful words and actions in my life past, but I was also convinced that "the thoughts and imaginations of my heart were only evil continually," Gen. vi. 5; mine eyes, which were formerly full of lusts, were now overflowing with floods of tears; the very ground beneath my feet seemed ready to open itself to swallow me up, like Korah and his company. I thought that the eyes of God and of the congregation were fixed upon me with the greatest abhorrence and disgust. I left the place, and entered for the first time into my closet, and shut the door behind me, that I might pray in secret to my Father which is in heaven. But alas! I knew not how to pray, nor had I confidence to draw nigh to that God whom I had so often and so greatly offended. Some passages of the holy Scriptures I remembered in Hebrew, which I repeated again and again, such as

Psalm *cxliii.* 1, 2, and others, but I found no comfort.

§ 5. I can therefore, my dear reader, say, from personal experience, that there is nothing *easier* than for a natural man to believe that God will pardon his sins for some imaginary reason or other ; and nothing more *difficult* than for a truly awakened sinner, to believe that God can pardon his sins and yet be a holy, just, and true God. It is not in the nature of any means, although it be our bounden duty to use them diligently, either to *convince* the natural man that he is a guilty, defiled, and helpless sinner, nor to *persuade* the convinced sinner that the Almighty can be a righteous God, and at the same time the justifier of him that believeth in Jesus. *Both* effects it is the office of the same Holy Spirit to produce, who maketh the means, graciously appointed by God, and diligently used by man, effectual to the salvation of the soul. “He who convinces the mind of sin, of righteousness, and of judgment, must also take of the things of Jesus, and show them to the heart of the mourning sinner.” John xiv. 8, 15.

Having described the circumstances which God made to operate in overwhelming my heart with godly sorrow, I now proceed to mention the manner in which the Lord Jesus gave rest to my soul.

§ 6. The reader will recollect the conversation which had taken place between Mr. Michaelis and myself on the preceding day, and his invitation to be at five o'clock at Mr. Thorman's; at that time I had resolved to go out of curiosity, but now I was like “a new-born babe, desiring the sincere milk of the word that I might grow thereby.” 1 Pet. ii. 2. Never was a day so long as this day seemed to be. At length the

much-wished-for hour approached, and I joyfully hastened to meet the Christian society; but when I reached the house, the thunder and lightnings of Mount Sinai terrified my breast afresh, my sins filled my face with shame. All my natural boldness was gone, and I could not look up with confidence to the dear friends assembled together; like one of old, mine eyes were fixed to the ground, and the language of my heart was, "God, be merciful to me a sinner." Luke xviii. 13. But Mr. Thorman, at whose house the society met, and who had been for nearly sixty years an experienced, useful, and faithful soldier of Jesus Christ, received me with the greatest affection, sympathy, and compassion; and from that very moment, to the day I left that place, I esteemed, revered, and trusted him as a man of God.

Amongst other questions, he asked whether the ministers who had instructed me for three years had prayed with me on their knees. I am sorry to say that my answer, dictated by truth, was a negative.

The service now began with singing, then followed a short prayer, and after that he read a sermon on Isa. liii. 4, 5:—"Surely he hath borne our griefs, and carried our sorrows: yet we* did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Jesus Christ was the sum and substance of the discourse, from which I received much comfort: then we all kneeled down, and he

* This is the confession of every converted Jew; but, O how glorious will be the display of the grace of God, when the whole Jewish nation shall be converted, and thus acknowledge their former error! Zech. xii. 10—12.

prayed. More than twenty minutes were spent in prayer for me, thanking God for calling me out of darkness, and more particularly that it would please the Lord to make me useful and faithful.

After the service was concluded, Mr. Thorman invited me to visit him the next day. I now longed to retire to my closet. On my return to my master's house, all were surprised, for it was quite a new thing to see me on a Sunday evening, and seldom on a Monday. I told them I had been at Mr. Thorman's, and wished rather to be by myself, than to go to the house of call. I asked my master if Mr. Thorman had studied: "No," was his reply. "But how is it possible," said I, "that a man could so long pray for me without a book, and without even knowing of my coming to him, and consequently he could not have studied the prayer?" "That is no wonder," said one of the family, "these people pray always." Immediately I went into my closet, fell upon my knees, and cried, "Lord, teach me thus to pray."

§ 7. After two hours' sweet meditation, I laid myself down, and slept under the shadow of the Most High. Early on Monday morning I arose with an eager desire to read the Bible. On opening the sacred volume, my eye was fixed on 1st Tim. i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Having been used to catechise children, I put the same questions to my own soul as I would have done to a child in the school. Who is the person spoken of? was my first inquiry. Christ Jesus. What did he come into the world for? and where did he come from? From some place that is not in this world—from heaven. Why did he come into the

world ? To save sinners. What kind of sinners ? Sinners that are in this world, and great sinners too.

§ 8. Whilst I was thus musing with myself, I was enabled to conclude and believe, that though I saw myself the chief of sinners, yet Christ was able to save me, for he saved Paul, who called himself the chief of sinners. From that moment I was led to rejoice in the salvation of God my Saviour, and felt his love shed abroad in my heart, which constrained me to vow an eternal hatred against every sin, and to devote myself to the service of him who lived and died for sinners. Never did I enjoy an hour like that Monday morning. I generally breakfasted at the house of call, having spent the night there, as I observed before, but now I went to my employment with pleasure, and with renewed strength. My master and his family were surprised to see me at work on a Monday morning, and could by no means account for the sudden change, not knowing that the Gospel of Christ teaches a man to be diligent in business and fervent in spirit. In the afternoon two journeymen came to know why I had not been at the house of call on the preceding day. On being told by one of the family that I had been with Mr. Thorman, and that I was now hard at work, singing psalms, and making melody in my heart, they were surprised, and endeavoured to persuade me to go with them to our former place of supposed pleasure. I received them affectionately, and assured them of the unspeakable happiness I now felt in my soul, and that I had promised to go again in the evening to Mr. Thorman's. Finding that they could not prevail on me by kindness, they began to ridicule the society of Christians with whom I had just formed an acquaintance, expressed

their sorrow for the unhappy change, they thought, I had experienced, and left me, in the hope that God would deliver me from the dangerous sect of "praying brethren." O Lord, enable me to pray without ceasing! In the evening I called upon my dear friend Thorman; after some conversation he took me into his closet, where we kneeled down together. He began to read the first chapter in the Gospel by St. John, and changed every verse into a prayer, introducing at the same time parallel passages from the Old Testament, to illustrate and confirm the truth which he had read from the Gospel, and earnestly begging for the influences of the Holy Spirit to bless it to our souls. This inestimable privilege I enjoyed almost every day, especially on the Sabbath, as long as I continued at Prenzlau. Mr. Thorman would also frequently read the periodical publications of the Basil Society, and other letters relative to the spread of the Gospel among Christians, and especially the exertions of Christians in England to send the word of salvation to the heathen. Very often he would break forth with a deep sigh, and exclaim, "O that I was again a young man like yourself! I would immediately go as a missionary." I do not recollect that he ever spoke to me directly about offering myself as a missionary, nor did I feel the least inclination to go, even if I had then been asked. However, his labour of love and prayer of faith have not been in vain, as it will be seen in the sequel. I had no sooner tasted of the grace of God, but I was desirous to invite others to come to the fulness of grace and mercy in Christ Jesus. With pleasure I embraced every leisure moment to visit the sick, and twice every week I went to the poor-house. Here I had the first opportunity of speaking of the love which my dear Redeemer bears to

sinner in general, and which he has manifested to me in particular.

§ 9. The happy change of my dispositions and conduct had a remarkable effect upon my master. Before I became acquainted with Mr. Thorman and friends, I spent generally one or two days in the week in idleness, and whilst at work I only earned just enough to support myself. My master therefore treated me with the greatest kindness, in order to keep me diligently at work; but from the time that I began to labour hard and faithfully, on Mondays as well as on other days in the week, and received nearly twice as much wages as before, he not only looked coolly upon me, but very soon dismissed me from his employment, without being able to assign a single reason for his conduct. O the enmity of the carnal mind! But blessed be the Lord, whose kind providence often overrules the bad conduct of man to accomplish his own gracious purposes. It is a custom in Germany for masters and journeymen to dissolve their connexion at Midsummer and Christmas only; but my master having dismissed me about two weeks before Midsummer, I could not expect to meet with another situation until that day arrived. I went to Mr. Thorman, and told him that I intended to leave Prenzlau, as I could not bear the idea of spending my time in idleness. Mr. Thorman informed me that a friend of his, Mr. Boettcher,* was going to Berlin, who

* In my late visit to Berlin, understanding that Mr. Boettcher was yet alive, I wrote him a letter, and in a few days received the following answer:—

“Prenzlau, June 4th, 1838.

“Very dear Brother,—Yesterday I was highly gratified in receiving your letter, and with great pleasure I hasten to comply with your wish to write an answer. It is now forty-one years since we first became acquainted, seeking after Jesus. O what unceasing thanks

would no doubt procure a master for me. He gave me also a letter of recommendation to Mr. Burgert, a shoe-

do we owe to that faithful Redeemer who, during so long a period of time through the dangers of life, the variety of changes, the temptations to sin, and our own weakness, has kept us sensible of our absolute dependence on him ! But, my dear brother, we are still in the world where our faith is liable to suffer shipwreck, if we do not watch and pray. Let us therefore continue in the school of the Holy Spirit, then shall we not only be kept from the evil one, but we shall at the same time be stronger in faith, more active in love, better rooted and grounded in the truth, grow deeper in humility, and be more steadfast and unmoveable in the hope of glory.

“ Doubtless you, like myself, have often thought on the remarkable circumstance which occurred on our way from Prenzlau to Berlin. On the first evening of our journey at Klosterfelde, we observed in the inn an unusual stillness and solemnity, and a peculiar anxiety in the countenance of the landlord. Having asked him what was the matter in the family, he replied that his wife had been in labour for the last twelve hours, and that her life was despaired of. We then went out into the barn, and in a corner prayed to the Lord that he would have mercy on this family, and send salvation to this house. On returning to the house we were met by the landlord just coming out of the room where his wife was, and said, ‘ The child is born, and the mother saved.’ We then exhorted him to render thanks to God, for this deliverance was of the Lord. Thus the Lord does still as he did of old ‘ fulfil the desire of them that fear him : he also will hear their cry, and will save them.’

“ I will now give you some information respecting the venerable Mr. Wolff, the minister under whose exhortation on Palm-Sunday you were awakened and brought to a knowledge of the plague of your heart and of true Christianity. This venerable and beloved minister was called to be Superintendent at Trebin. On his way thither, whilst with his amiable wife sleeping at an inn, where the servant having closed the door of the oven too soon, they were both suffocated. You can easily conceive how we were affected at this melancholy news ; and nothing but the idea that they were both with the Lord Jesus could console us. You also will tenderly feel for them, and yet silently adore the mysterious ways of the Lord. I will now add a few words respecting myself and family. Of three wives I have had eleven children born unto me, eight of which, four sons

maker at Berlin. On the 20th of June, 1799, I took leave of my dear friend Thorman. Never was anything more painful to me than parting with this friend. Nor have I scarcely ever met a man altogether like him. It would be unsuitable, nor do I think it necessary, to detain the reader by a particular account of this excellent disciple of Christ. But as his praise is in all the churches in Germany, I consider it my duty to insert, for the benefit of the English reader, at least one of his letters, out of many, with which he was pleased to favour me whilst at Berlin and after I came to this country.

§ 10. "Dear Frey! *—You are now going to Berlin. It is possible we shall not see one another again in this life. Remember what you have seen and heard in this place; and follow the instructions which you have received. Read diligently the Word of God, and pray at the same time that your understanding may be more and more enlightened to see, and that you may feel more of the deceitfulness of your heart. For in *your*

and four daughters, are still alive and are doing well. My health has frequently been interrupted, and my hearing is becoming feeble; yet, under all these circumstances, has the Lord enabled me to sustain my office (schoolmaster) for forty-three years to the full satisfaction of the Trustees; and seventy-two years has he guided and followed me with unceasing loving-kindness and tender mercies. Bless, O my soul, the living God! Should we no more see one another in this world, may it be in heaven in the presence of our God and Saviour. If possible, let me hear from you from time to time, which will be a great gratification. The Lord, who does great things in the world, and will do greater things yet, be with us in life, in sufferings, and in death. Amen.

"Your loving brother in Christ,

"BOETTCHER."

* This letter was given to me by Mr. Boettcher on the first day of our journey to Berlin.

heart (as Bunyan observes) are seven abominations, which you must see every day, as long as you live, and which must constantly drive you to Jesus your Saviour.

The seven abominations are these :—

1. Inclination to unbelief.
2. Forgetfulness of the love and mercy of Jesus Christ.
3. Trust and confidence in your own works.
4. Wandering thoughts, and coldness in prayer.
5. Neglect of watchfulness after prayer.
6. Prone to murmur against God and man.
7. You can do nothing that God has commanded you but you mix with it self-will, self-love, pride, positiveness, ambition, &c.

When you would do good, evil is present with you. Now when you feel this, you must flee, by prayer and supplication, to Jesus the crucified, as a poor miserable and helpless sinner, that his atoning blood may cleanse you from these abominations, and that his Holy Spirit may change your heart and give you a new spirit. If you do not this every day, truly, uprightly, and diligently, you will be lost at last, notwithstanding you have been baptized as a Christian, and received the Lord's Supper frequently."

To be thus characterized, and to be directed to such a remedy, was a hard lesson for flesh and blood. But, through grace, I have learned to believe that these seven abominations are but a part of that world of iniquity within me, and that I am daily indebted to the grace of God, by which I am restrained from sin, and kept in the path of righteousness, holiness, and peace.

Mr. Thorman proceeds in his letter :—

"You must likewise pray for wisdom and understanding to learn your trade thoroughly. Be diligent and

faithful in your employment; remember you work not only for men, but you have a Master in heaven, even Jesus Christ. If you feel your work to be hard, consider that the Lord Jesus Christ has sweetened it, having himself laboured (as is most probable) as a carpenter till he was thirty years of age. If you do this, even the ungodly master will esteem you; and none will hinder you in your devotion or prayer, if performed in its season. Happy will you be if you follow my advice, but miserable will you be if you despise my counsel. The Lord be your guide. Amen.

I am your sincere friend,

J. F. THORMAN.

Prenzlau, June 20th, 1799."

§ 11. On Saturday, June 22d, on our arrival at Berlin, I went to the house of call, inquiring after Mr. Burgert; I was told that he was a dangerous and infectious person, one of the "praying brethren," and that he never visited the house of call. However, I soon found out his place of abode, and was received by him most affectionately. He recommended me to a pious young man to lodge with, from whom I derived many spiritual benefits.

The next day, being the Lord's-day, I went in the morning, with Mr. Burgert, to the Rev. Mr. Woldersturff, a venerable aged minister of the Gospel. By this valiant soldier of Christ I was privately instructed how to put on "the whole armour of God." In the afternoon I called upon a friend, to whom I had a letter of recommendation. This gentleman took me in the evening to a Moravian chapel, or congregation of United Brethren. The Rev. Mr. Cunow preached from Luke v. 8, "When Simon Peter saw it, he

fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord."

The simplicity of the place of worship, the regularity and order of the congregation, the subject of discourse, and the manner in which it was delivered, made a lasting impression upon my mind. Ever after I attended the public meetings of this Christian society, and very soon obtained liberty to attend their private meetings on Wednesday and Friday evenings. I was just at the point of being received as a member of this highly respected community, when I was prevented, by joining the Missionary Seminary. But although I did not actually become a member, yet my attachment to these Christians has never been diminished. My heart has ever rejoiced to meet with one of these plain and humble followers of the Lamb. It was among these Christians I heard of the love of Jesus in every sermon, and saw him, as it were, crucified before my eyes. It is true, I have since seen the impropriety of preaching *nothing* but the love of Christ, as manifested in his sufferings, yet I still agree with them, that Jesus Christ ought to be the *sum* and *substance* of every discourse. A sermon without Christ, is like a body without a soul.

I was but a few days at Berlin, when I obtained employment from a master who feared God and regarded men, at whose house I remained till I entered the Missionary Seminary. The circumstances which led to this change in my life are as follows.

V.—HIS ENTRANCE INTO THE MISSIONARY SEMINARY
AT BERLIN.

§ 1. The reader will not be surprised to find that the trade which I had learned was almost beyond my

strength, if he considers but for a moment the manner in which I had been educated, and the way in which I had employed myself among my own nation. My health was much impaired, and frequently I found such pain in my breast as not to be able to work. My master, who often sympathized with me under my afflictions, one day proposed to procure my admission into a free school, where persons are educated to be schoolmasters. Nothing could have been proposed more suitable to my education, former employment, and natural inclination, than this; I therefore approved of the plan, and thanked my master for the kind interest he took in my welfare. But O how wonderful are the ways of the Lord! One evening, at my devotional hour, when reading the sacred Scripture, I was forcibly struck with the following words:—"Then said Jesus unto his disciples, If any will come after me, let him deny himself and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 24—26. Whilst meditating upon these words, my mind was deeply impressed with the danger of entering this school, where true religion was but little known; and I reflected, that although this situation might greatly improve my bodily health and temporal circumstances, yet it was very likely to lead to the ruin of my soul. After much prayer to God for direction, I resolved to continue in my employment till Divine Providence should point out a situation pregnant with less danger to my eternal welfare.

§ 2. On the same night I had a most remarkable

dream, the substance of which is briefly as follows :— It seemed to me as if I saw my dear Redeemer standing before my bed, and could hear him distinctly saying, “Fear not, you shall be a physician to heal many of their diseases.” I replied, “By what means shall I become a physician, who am a stranger in the land?” The answer to this was, “You have many friends in this place.” With these words the vision disappeared, and I awoke from my sleep, arose from my bed, and fell upon my knees, spending a considerable time in prayer and praise. This dream has often since led me to adore the wonderful condescension of the Son of God to strengthen the weak and feeble in the flock, in various ways and by different means. How fitly and faithfully does his conduct answer the prediction concerning the Messiah! “He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. A bruised reed shall he not break, and the smoking flax shall he not quench.” Isaiah xl. 11; xlii. 3. The young man, mentioned above, who slept in the same room with me, and had observed my getting up at night and praying, gave me no rest till I told him what was the burden upon my mind, and the circumstance which had transpired in the night. Without my knowledge, he spoke to his friends on the subject, and introduced me to many pious and excellent Christians, who comforted me under my bodily afflictions, and in whose company I was much builded up in our most holy faith. My friend, as well as myself, understood the above-mentioned dream only in its literal sense, namely, that I was to be a practitioner of medicine; and therefore he formed a plan, and used his influence amongst his

friends, to procure the necessary support whilst I was studying that science. But this seemed not to be the will of Providence, and therefore it came to nought.

§ 3. This amiable young Christian, a pattern of brotherly love and affection, and clothed with humility as with a garment, first introduced me to the Rev. Mr. Jaenicke, minister of the Gospel to the Bohemian congregation. Whilst mentioning the name of this servant of Christ, I should certainly have considered it my duty to speak of his excellent character, but conscious of my inability to do justice to the subject, I shall merely observe, that he was a man of God, anointed with the Holy Ghost, and constantly going about doing good.

One Sabbath, towards the close of 1799, when returning from the Moravian Chapel, I was met by several young men, one of whom said, "Well, brother Frey, should you like to go as a Missionary?" "Yes," said I, "I am willing to go any where whithersoever the Lord Jesus Christ should be pleased to send me." "You had better," said another, "go to Mr. Jaenicke and give in your name." Accordingly I went to Mr. Jaenicke, who, after having had some conversation with me, especially on the nature of the work of a missionary, inserted my name amongst those who had already offered themselves as candidates "to preach among the Gentiles the unsearchable riches of Christ." Several months elapsed before we knew for a certainty that the seminary would be established. Mr. Albrecht, one of the candidates, and myself, went with letters of recommendation from Mr. Jaenicke to Baron Van Shiernding, of Dorbrylugk, in Saxony, at whose expense the seminary was to be supported; and a few

weeks afterwards we received orders from him to quit our worldly occupations, and devote ourselves to study, under the care and superintendence of Mr. Jaenicke. In the month of February, 1800, the Missionary Seminary was opened, and seven students were received, viz.—Messrs. Albrecht, Hardwig, Langner, Palm, Schreibfogel, Ulbricht, and myself. The Missionaries, in this seminary, were not designed for any particular place among the heathen, nor to be sent out by this Institution, but merely to receive the necessary education, and then to be sent by any Missionary Society. From this circumstance a very great difficulty arose ; for not knowing the place of our future destination, it was impossible to determine what language we ought to learn. Mr. Jaenicke, and his friends, therefore resolved that we should be taught the rudiments of several languages. Accordingly we began Latin, Greek, Hebrew,* Dutch, French, Arabic, and Syriac. Besides this, we had to attend on several other lectures, such as theology, geography, music, medicine, &c. &c. Our work was hard, and nothing but love to immortal souls, and an earnest desire to promote the honour of a precious Saviour, could have supported us. Those who wished to make themselves masters of the lessons they received, had need to redeem every moment of their time. Seldom did I allow myself six hours' sleep, and very frequently I sat up whole nights.

§ 4. While at this seminary, we had not the privilege of preaching publicly, for none are licensed to preach, but those who have been regularly educated at a University ; however, we composed each a short dis-

* Although the Hebrew might be called my native language, yet I attended the lectures, to learn it more grammatically.

course, once a fortnight, and delivered it at Mr. Jaenicke's own house, where some friends were admitted. Before we had reached the end of the first year in the seminary, a change took place in the circumstances of our excellent patron, which threatened the ruin of the Institution, and we were actually told, that in a month's time, we were to return to our former employments; but blessed be the Lord, who hears and answers the prayers of his people. Mr. Jaenicke, our dear father, as we wished to call him, wrote to different societies and private Christians, to afford their aid to support the infant cause. Under these circumstances, the faith, hope, trust, and patience of Mr. Jaenicke, were tried in a most remarkable manner. The funds of the Institution were often so exhausted, that he was obliged to pay our sustenance, for several weeks together, out of his own property, without the least certainty of ever being repaid. Towards the close of 1800, Mr. Jaenicke received a letter from Dr. Knap, of Halle, requesting that the candidates might be examined, and one of them chosen for the Danish Missionary Society, but that Mr. Frey should not be examined, as they did not wish for him, on account of his having been a Jew.

§ 5. On the day of their examination, being left alone in the academy, my mind was much affected by the thought of my being excluded from the examination, and thought unfit or unworthy of the office. I humbled myself before God, and after having spent some time in prayer, I wrote the name of each candidate upon a piece of paper, and took one, to see, as it were, whom the Lord had chosen.* To my great sur-

* Being at this time intimately acquainted with the Moravians, who make use of the lot, I followed their example.

prise, I had taken my own name; but as I was expressly excluded, I did not know what to make of it: however, I comforted myself with these words, "What I do, ye know not now; but ye shall know it hereafter:" nor was it a long time before this circumstance was quite plain; for though brother Schreibfogel was then chosen, and left the seminary some time before me, yet it was myself who *actually* entered upon the labours of a missionary before any of the others.

With the beginning of the year 1801, Mr. Jaenicke received several very encouraging letters and liberal donations from the Society in Basle, from the Missionary Society in London, and from private Christians. On the 11th of June, 1801, Mr. Jaenicke informed us, that the London Missionary Society had written for three missionaries, to be assistants to Dr. Vander Kemp, in Africa. After a most solemn prayer to God, he *chose* brother Palm, Ulbricht, and myself. On the 11th of July, 1801, we left Berlin, and began our journey to England.

But before I conclude this part of my narrative, I will take notice of one circumstance, at least, which occurred whilst at Berlin. One day, when taking my dinner as usual in the eating-house, I was much struck by the conversation of some persons at the table; their language and expressions, respecting our blessed Saviour, were so horrid and blasphemous, that I could hear it no longer, but addressed them in the following manner: "My friends, you profess to be Christians, but by your words, you manifest that you are at present as great and bitter enemies to Jesus Christ, as those who crucified him. Had you charged my brother or my friends, with half of that with which you have charged my God and Saviour, I should certainly have summoned you before a court of

justice: and suppose that you should not be able to prove what you have asserted, what would be the consequence? But, alas! there is no tribunal in this metropolis, where I could defend the character of my blessed Saviour: however, be it known to you, that there is a day coming, when both you and I shall stand before the Judge of the whole earth; when the books will be opened, and your present conversation will be read before an innumerable company, with the addition, that a person, then present, who was once a Jew, but had embraced the Christian religion, reproved you for the dishonour cast upon your Saviour." Here I was interrupted by a young man, Mr. Rockenstein, who said, "So, you have changed your religion? I think that is the worst thing a person can be guilty of. Every person ought to keep the religion in which he was brought up." "Before I answer your question," said I, "or justify my conduct, permit me to ask—Do you believe the Bible?" "I would," was his reply, "but I cannot. I should be glad to have some private conversation with you." We paid for our dinner, and took a walk together. Upon inquiry, I found that Mr. Rockenstein was a native of New Brandenburgh, Strelitz Mecklenburgh, the place where I had been received a member of the Christian Church, and where I finished my apprenticeship; on which account I was considered as a native of that place, and usually called Brandenburgher. This circumstance united our affections, and rendered our conversation free and unreserved. Mr. R. told me, that he was led to doubt the truth of the Bible, because there were several things in it which he could not reconcile with the perfections of God, and other things which he could not understand. I endeavoured to remove his doubts, and before we parted, he promised to

call on me the next day. Early in the morning, which was the Lord's-day, he called on me, and we both went to hear Mr. Jaenicke, who, in the course of his sermon, pointed out the folly, guilt, and danger of those persons who reject the Bible because it is above their comprehension. My friend Rockenstein concluded, from the discourse of Mr. Jaenicke, that I had told him our yesterday's conversation, for which he reproved me. Having assured him that I had not done so, but that Mr. Jaenicke was a man of much prayer to God, for the influence of the Holy Spirit, to be enabled to speak a word in season, Mr. R. seemed to be satisfied. On the same day, we went together to Rixdorf, to hear a Moravian minister, where, to the great surprise of my friend, the minister, Joannes Bellwitz, preached on the divinity of our blessed Saviour; and, like Mr. Jaenicke, with holy zeal for the honour of Christ, and unfeigned love for the souls of men, he warned every one of his hearers not to reject any part of Divine revelation, although it might exceed his comprehension. This sermon was greatly blessed to my friend Rockenstein, who afterwards attended regularly on the ministry of Mr. Jaenicke, walked according to the Gospel of Christ, and gave full evidence of his being a Christian, in deed and in truth. After I had come to this country, I received from him several edifying and satisfactory letters, which led me to consider him as the first-fruits of my weak and feeble endeavours.

Christian reader, let this circumstance, as well as the word spoken to me in the stage-coach, as mentioned above, encourage you to embrace every opportunity to reprove and exhort sinners, and to recommend Jesus Christ and his glorious Gospel; for "a word spoken in season, how good it is."

VI.—HIS DESIGN IN COMING TO ENGLAND.

§ 1. Saturday, July 11th, 1801, I left Berlin, in company with Messrs. Palm and Ulbricht, for the purpose of going to London, to the Missionary Society, and from thence to Africa, to join Dr. Vander Kemp in missionary labours. We arrived at Hamburgh on the Monday following, and called on Mr. Vander Smissen, who received us with Christian affection and love. From Hamburgh we went to Hatzhausen, in Friesland, to the Rev. Mr. Stracke, where we met with a most cordial reception. At this place we remained six weeks, to learn the Dutch language. While staying with Mr. Stracke, we had the privilege of preaching in the surrounding villages, to most attentive congregations. We had also an opportunity of becoming acquainted with several most excellent, pious, and zealous ministers of the Gospel.

§ 2. On the first of September the wind became favourable, and we received orders to embark for England. Three captains, friends to the cause of the Redeemer, offered each to take one of the missionaries *gratis*. Early on the next day we took an affectionate leave of our friends, and went each to his respective vessel, which lay at Emden. The separation from my two missionary brethren was not a small trial. The hope of seeing them again at London, afforded some relief; but my greatest comfort and support was derived from sweet communion with my blessed Saviour, “who sticketh closer than a brother.” The first day, when on board the ship, I was unwell, but keeping much on deck I soon recovered. The grandeur of the sea, which I had never seen before, the rising of the sun, the sight of an approaching ship, together with

the kind treatment of the captain, made the voyage seem very short, and exceedingly pleasant.

§ 3. On Tuesday, September 15th, we reached Gravesend. At the Alien Office I was informed, that the brethren Palm and Ulbricht had just gone up to London, and that I must wait at least two days until I received a passport from London. I went to an inn, but, as I could not speak one word of *English*, I knew not what to do. Whilst walking up and down in the street, in great anxiety of mind, I met with a poor German soldier, who could speak both German and English; him I took with me to the inn to be my interpreter. In the afternoon I went to the Rev. W. Kent, and delivered a few lines, which the pilot on board the ship had given me, to inform Mr. Kent who I was. Although I could not speak, yet it was very encouraging to meet with a Christian friend, especially as Mr. Kent was exceedingly kind to me, and introduced me to several of his friends. In the evening I was much depressed in mind, cast down, and full of fears; but I was enabled to pour out my heart before God in fervent prayer, and retired with some confidence and trust in Him who has said, "My grace shall be sufficient for thee." About two o'clock in the morning I had a most remarkable dream, which I recorded in my day-book as soon as I rose, and which has since been literally fulfilled. The dream, *as it stands in my Journal*, introduced by an observation, and a short prayer, is as follows:*

* I am quite aware of the observations to which I shall be exposed from a certain description of readers and writers by the insertion of this dream, and I must acknowledge I have had some reluctance in doing so. Having, however, ample means of establishing its truth, and being moreover anxious to imitate the sacred writers, by giving

“OBSERVATION.—The design of my day-book is to enable me, after many days, to survey with gratitude and praise, all the ways in which the Lord has led me; especially to record, from day to day, as much as possible, the imaginations of the thoughts of my heart, whether good or evil. I consider it, therefore, my duty to observe what passes in my soul when my body is asleep, as well as when awake; and though I would not believe every dream to be the immediate communication of God to the soul, yet it cannot be denied that there have been such dreams; and none can affirm that there shall be no such in our days. It is true, I know not whether the present dream shall come to pass; however, like Mary, I will ponder all these things in my heart, and preserve them in my Journal.”

“PRAYER.—Blessed Jesus! thou hast said, ‘Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.’ (Matt. xviii. 6.) I beseech thee, O Lord! let not this dream give offence to any who may hereafter read it. If it be thy will, let it be accomplished; but let me never be self-willed, or obstinate, but may I ever be able to discern the directions of thy wise and holy providence, and cheerfully acquiesce in thy gracious will, whether it be prosperous or adverse. Now, Lord, unto thee I commit all my ways; do thou with me, a poor sinner, as it seems good in thy sight, for thy Name’s sake. *Amen.*”

a full and faithful account of every circumstance relating to my public walk in life, and as the dream itself had a close connexion with my future destination, I have not felt myself at liberty to withhold it from the public.

“DREAM.—I read in a paper, that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London: that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom, and to lift up my voice like a trumpet. I thought that the effect of this discourse was, that I was afterwards desired to stay in London, to preach both to Jews and Christians: to which I replied that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone; but that if the directors would send for another missionary, to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England.”

§ 4. As soon as I awoke, I prayed to God for wisdom and grace to prepare me for his service, whether in London, among Jews and Christians, or in Africa, amongst the poor Hottentots. At five in the morning, I went to meditate in the fields, and found great comfort and encouragement in that gracious promise of our Saviour, “I am with you always, even unto the end of the world.” (Matt. xxviii. 20.) Having received a passport, I went up to London. On my arrival at the counting-house of Joseph Hardcastle, Esq., the treasurer of the Missionary Society, I was directed to the house of Mr. W. Smith, No. 105, Bishopsgate-street, where I was to lodge. Here I expected to meet my dear brethren, Palm and Ulbricht; but as they had gone on board their vessels, to spend the night with their captains, of which none in the house could inform me, on account of the language, I was greatly disappointed. The people observing the cause of my dis-

tress, took me into the room where the brethren's luggage was, the sight of which greatly revived my spirits. In this house I remained until I went to Gosport. Mr. and Mrs. Smith, behaved themselves exceedingly kind to us; they endeavoured, in every possible way, to make us comfortable; they also took great pains to help us forward in the knowledge of the English language. The method which I adopted to learn English, was to compare the English Bible with the German. In the five months which I stayed in London I read the Gospel of St. John, in English, four times over, and compared every verse with the German Bible, and sought for the meaning of words in the dictionary, by which means I could very soon understand what was spoken, though I could not express myself fluently till some time after I had left London.

§ 5. On my first Sabbath in London, I went to Rotherhithe, to hear the Rev. John Townsend. I was much pleased with the manner in which the worship was performed, but not being able to understand the minister, I went to the German church, at the Savoy, in the Strand, where at that time the Rev. Mr. Ringletaube, afterwards a missionary in India, under the patronage of the Missionary Society, preached. Soon after, the Rev. Charles Steinkopff was ordained in the same church, where I continued to hear him with great pleasure and edification. As I was not able to converse in English, and having a great desire to promote the salvation of my dear brethren of the house of Israel, I went frequently to their synagogues, and to those parts of the metropolis where they principally reside, to converse with them in Hebrew, German, or Dutch. Very often I returned to my abode weeping and lamenting over the deplorable condition of these my dear breth-

ren and kinsmen according to the flesh. Sometimes I said to Mr. Smith, "Could I stay but one year in London, I believe I should be able to preach to the Jews in English, so as to make myself understood by them. And, oh, how happy I should be to declare unto them the word of salvation, if ever so much exposed to their hatred and persecution." But although this was my constant wish, and earnest prayer to God, yet for some time I had no hopes of obtaining my desire, as we were daily in expectation of meeting with a ship to go to the Cape of Good Hope, as assistants to that venerable man of God, Dr. Vander Kemp. But how mysterious are the ways of the Lord! Owing to rumours of wars, five months elapsed without finding a vessel to take us to our destined haven. Both my brethren, Palm and Ulbricht, as well as myself, manifested impatience and readiness to murmur at the dispensation of Divine Providence; but blessed be the name of the Lord, "whose thoughts are not as our thoughts, and whose ways are not as our ways," with gratitude and praise I can now say, "he has done all things well."

§ 6. The directors of the Missionary Society having learned that I was a descendant of Abraham, sent a message by Mr. Ringletaube, whether I would like to stay in London and preach to the Jews, and if so, to furnish them with a narrative of my life, and reasons for preferring to preach to the Jews. Before I returned an answer to this proposal, I requested Mr. Ringletaube to read in my journal what I had recorded at Gravesend.

In compliance with the wish of the directors, I wrote a short account, which appeared in the Evangelical Magazine for January, 1806, inclosed in a letter which

I wrote in the German language, and of which the following is a literal translation :—

“ Rom. ix. 1—3. ‘ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, (for I could wish that myself were accursed from Christ*) for my brethren, my kinsmen according to the flesh.’

“ Beloved brethren in our Lord Jesus Christ, these and similar words of the apostle Paul, in which he manifested his love to the Jews, and his heartfelt sorrow on account of their unbelief, have often raised in me so great a desire to go as a missionary among them as to overbalance all the dangers which such a mission might expose me to. Indeed, soon after I was truly awakened, I felt an anxious wish, out of the love to my dear Saviour, who gave himself for me unto the most

* Perhaps few passages have been considered more difficult to be understood than this. But the mind of the apostle may be easily known ; 1, if the second and third verses are read without the clause “ for I could wish that myself were accursed from Christ ; ” 2dly, let the original word *Euchomen*, the imperfect middle voice, be translated I *did* wish, instead of I “ *could*,” i. e. before my conversion ; 3dly, let this sentence be read in a parenthesis, as a reason why Paul felt and expressed greater sympathy for his brethren than any other of the apostles did. As if he had said, “ they never hated Christ as I did ; for before my conversion I was as bad as my unbelieving brethren are. For like them I did wish myself accursed from Christ ; i. e. I abhorred the idea of believing in him, or as being considered one of his disciples ; and therefore, by sad experience, I can sympathize with them more than others.” He who has just been rescued from a dangerous fit of sickness feels more for a sick person than he who never knew what sickness means. Hence even the Son of God himself needed to be tempted and tried, that he might be able to succour them that are tempted.

painful and ignominious death, and out of love and compassion to the ignorant amongst Christians, or amongst heathens, to preach the blessed Gospel of Jesus Christ, to tell that the Son of God has endured the greatest sufferings, even unto the death of the cross, for poor accursed helpless men : yet it is also true, that as often as I saw a Jew, one of my own brethren and kinsmen according to the flesh, my whole heart was stirred up within me ; and my prayer to God was, O that this poor lost sheep might find the right way to, the good Shepherd, who gave his life a ransom for our souls. Whenever I found an opportunity to speak to one of the descendants of Abraham, I told him that the promised Messiah had already come, not only as the Son of David, but also as the Son of God ; that he was made a curse for us when he suffered and died on the cross, to deliver us from the curse of the law, but that the same person rose again from the dead on the third day, according to Scripture prophecy ; that he ascended on high ; and that in believing this I enjoyed happiness that could not be expressed. I also translated, at Berlin, into German-Hebrew (i. e. German language in Hebrew letters) Mr. Cooper's sermon, preached to the Jews in London, on the day when he had reached his twentieth year, in expectation that the Baron Van Shirnding would cause it to be printed for the use of the Jews. I also translated Luther's Shorter Catechism, and wrote several things, which I frequently read to some of my dear brethren, and often observed, that many of them resisted the truth merely out of fear of men. On the Sabbath, I used to go to the synagogue for the sake of having religious conversation with my dear brethren. Two or three hundred would stand round about me, to whom I spoke with the greatest

boldness respecting their unbelief and misery, and declared to them the suitable, free, and full salvation by Jesus Christ; and assured them of his wonderful love to poor sinners, yea, even to the chief of sinners. Some brought forward objections against Christianity, but, through grace, I was enabled, from the writings of the Old Testament, to defend myself. Although I have not yet seen any fruit of those labours, yet I know and believe that the doctrine of the cross will produce its effects in due season.

“ The *reasons*, therefore, my dearly beloved brethren, why I believe that my blessed Saviour will count me worthy, if not here, yet somewhere else; and if not now, yet at some future time, to make known his blessed Gospel to my brethren and sisters are these :—

“ *First*—The inexpressible and irresistible wish and desire which I feel to point out, through the grace and assistance of Him whose strength is made perfect in our weakness, to the poor and wandering Jews, the way to obtain eternal life.

“ *Secondly*—It is well known that a Jew who has embraced the Christian religion is generally looked upon by his own nation with the greatest contempt and reproach, yea, even persecuted, as much as lies in their power; yet, to my great surprise, I have been received by many Jews in Berlin with friendship and respect. Twice I had religious conversation with the presiding Rabbi himself; and here, in London, I have dined with some, at whose table I have not been ashamed nor afraid to confess Jesus of Nazareth to be the true Messiah; and not a few have already visited me at my apartments, for the sake of having religious conversation.

“ *Thirdly*—I have observed that my brethren will

rather listen to what I say than to what they hear advanced by a Christian; and they would open with freedom and confidence their mind to me, which they would never do to one who was born a Christian.

“ The last reason which I assign for my wish is—

“ *Fourthly*—That I humbly hope I am acquainted with their peculiar dispositions and conduct: that I know their religious sentiments; and that I shall be enabled, through the grace of my blessed Saviour, to become all things to all men, that I may by all means save some, especially of those of mine own nation, whom I love with love unfeigned and inexpressible.

“ It is, therefore, my dearly beloved brethren, my humble wish to remain, if but one year in London, to try, if possible, to save if but one soul from the power of Satan, and lead them to the good Shepherd, who gave his life for the sheep, &c. But Jesus is my Lord and Saviour, who has bought me on the cross with his precious blood; to him I give myself again in body and soul to be directed in this important object. He who is infinite in wisdom, knows best what is good for me a poor worm. He is perfectly acquainted with the hearts of men, and turns them as he does the rivers of water. The desires and motives of my heart are better known to him than to myself; and he will no doubt lead and rule, according to his holy will, the hearts of my dearly beloved brethren and directors.

“ I am your willing servant,

“ C. F. FREY.

“ London, Nov. 24, 1801.”

§ 7. After I had sent this letter to the directors, I attended several of their meetings, to answer various questions relative to a mission amongst the Jews; and

on the 21st of December, I received the important intelligence, that “the directors had resolved that I should stay at least one year in England.” The workings produced in my mind on the receipt of this message, were very opposite, and continued so for several weeks. The idea of preaching the word of salvation to my dear brethren, and the hope of rescuing some from everlasting destruction, filled my heart with unspeakable joy and pleasure; but a consciousness of my utter unfitness for so great and arduous an undertaking, overwhelmed my mind with inexpressible sorrow and grief, and would have led me to despair, had it not been for that gracious promise, “as thy day is, so shall thy strength be.” The following passages of Scripture likewise greatly encouraged my heart, 2 Chron. xxxiv. 3, “In the eighth year of his reign (i. e. Josiah), while he was yet young, he began to seek after the God of David, his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.” —2 Cor. v. 7, “We walk by faith, and not by sight.” The change respecting myself, affected likewise the brethren Palm and Ulbricht; instead of going directly to the Cape, they were both sent to Rotterdam, where they stayed for some time; and afterwards several brethren from the Missionary Seminary at Berlin joined them.

Thus I have shewed the circumstances which led to a change in the design of my coming to this country, and the fulfilment of a great part of the dream which I had at Gravesend.

§ 8. The reader will, no doubt, now expect to hear how I entered upon this new and most important part of my life, and what success has followed my labours

amongst the Jews ; but I must beg his patience whilst I call his attention to the gracious dealings of God with me for the space of three years and a half, viz. from the time it was resolved that I should stay in England, to the time of my actually entering upon the field of labour. As I knew nothing of the English language, and as preaching to the Jews required some particular preparatory studies, the directors resolved that I should go to Gosport, to their Missionary Seminary. Accordingly, on the 28th of February, 1802, I left London, and went to Gosport. For ever blessed be the Lord, who in his wise providence sent me to that place, to be under the tuition of a man like the Rev. David Bogue. Would to God I had words to express the high esteem which I feel for this my dear tutor, and the great obligations under which I am to him for the inestimable benefits which I derived from his most excellent lectures on various subjects ; from his wise, prudent, and most judicious advice ; and from his exemplary conduct, both as a Christian, and as a minister.

§ 9. The first thing I had to attend to in the seminary, was the knowledge of the English language. I had also to learn Latin and Greek. By the desire of my tutor, I gave the students instruction in Hebrew ; but the extreme difficulty of obtaining a suitable Hebrew grammar, led me to compose a new one, which I afterwards revised and enlarged, the first edition of which was printed in 1811, and several editions have since been published, both in this country and in America.

A few weeks after I had been at Gosport, I engaged for the first time in prayer, in the seminary, in the English language. Towards the close of March, I was invited by the Rev. Mr. Cox, of Fareham, to spend the first Sabbath in April, at his house, and to partake

of the Lord's Supper at his place of worship. I had a great desire to prepare a few words in English, and to deliver them on the next Sabbath, before the minister to whom I was to pay a visit. I chose Matthew xvii. 5, "While he yet spake, behold, a bright cloud overshadowed them: and, behold! a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." On these words I wrote a few thoughts in the German language, and translated them, by the help of a dictionary, into English. According to my promise, I went to Fareham, and early on the Lord's-day, a number of people having met together in the vestry, I engaged in prayer, and then *read* what I had written on the above-mentioned passage of Scripture. Never in my life have I witnessed a scene like that morning; tears, like streams of water, flowed from every eye, and the people blessed and praised God for what they saw with their eyes, heard with their ears, and felt in their hearts. I was afterwards informed, that the Lord was pleased to bless those few imperfect sentences in broken English to two persons, especially to one who had disbelieved the divinity of our blessed Saviour. This circumstance I considered then as a proof, that it was the will of God that I should stay in England; and I looked upon those two, who received the word with profit, as my first fruits, on British ground, of a plentiful harvest.

In the same month, I went to an association at Christ Church, where, for the first time, I ascended an English pulpit to engage in prayer; and in the following May, I went up to London, to the Missionary meeting, when the Rev. Rowland Hill introduced me into his pulpit for the like purpose. The feelings of my mind at the sight of such an immense congregation,

and on account of my imperfect knowledge of the language, cannot be described. O that I could sufficiently praise the Lord for his wonderful goodness and mercy to me a poor sinner!

§ 10. Soon after I came to Gosport, I wrote a long letter to my dear parents, stating the reasons for my believing in the Lord Jesus Christ as the true Messiah, the Son of God. On the receipt of this intelligence they performed the same ceremonies as if they had been informed of my death, and never corresponded with me after that, and of course I was disinherited. But blessed be the Lord, I have never wanted bread nor friends. "When my father and my mother forsake me, then the Lord will take me up." (Psalm xxvii. 10.) From one of my brothers and one sister, however, I have had several letters, and by them I have been informed of the death of my dear parents. My father died in 1811, and my mother in 1819, each of them reaching the good old age of seventy-five years, without much illness.

§ 11. Whilst at the seminary, I made it a common practice on a Saturday to go over to Portsea, where many Jews live, to have religious conversation with them. One time I was met by a Mr. Lazarus, a Jew constable, who asked me for my license, as a foreigner; I replied that I had a license at Gosport, but had not thought it necessary to take it with me whenever I crossed the water, as it was well known to several Christians at Portsea that I belonged to the Missionary Seminary, under the care of the Rev. D. Bogue. However, he would not be satisfied with this, but took me to the mayor's house, who not being at home, I was led by the constable directly to Portsmouth gaol. Being late in the evening, I was put into a room where two

other prisoners were. Before I laid myself to rest, having told the prisoners the cause of my imprisonment, I prayed to God, and was enabled to pray particularly, in a most affectionate manner, for my brother Jew, who had imprisoned me. This was the first time I had ever slept in a prison; but I can assure the reader, that I never enjoyed a more comfortable, sweet, and refreshing sleep, than I had that night; for I had not only the testimony of my conscience, to be void of offence towards God and towards men, but I could not help thinking that I suffered, in a great measure, on account of my religious profession. In the morning, when the prisoners met in the yard, as usual, they said one to another, "There is a wonderful man come amongst us: we curse our enemies, but he prays for them; nay, he even prayed last night for Mr. Lazarus, who brought him into the gaol." When I came into the yard, a poor old woman invited me to breakfast with her. As I had neither gold nor silver with me, I accepted thankfully of her kind offer. After breakfast, I said to some of the prisoners, "I am sorry that we are deprived (being Sabbath-day) of the privilege of going to a place of worship; if you have no objection, we will sing a hymn, and read a chapter in the Bible." Having obtained their consent, I took Dr. Watts's Psalms and Hymns, and on opening the book, the following hymn was the first that presented itself:—

"My God, my life, my love,
To thee, to thee I call;
I cannot live if thou remove,
For thou art all in all.

"Thy shining grace can cheer
This *dungeon* where I dwell;
'Tis *paradise* if thou art here,
If thou depart, 'tis *hell*."—Book II., hymn 93.

Having, like Paul and Silas, sung praises to God, I also engaged in prayer ; after that I read the 26th and 27th chapters in the Gospel of St. Matthew, made a few observations on the sufferings of our blessed Saviour, and on the conduct of the Jews ; where I took occasion to inform them, that I had been a Jew myself, but had embraced the Christian religion, on which account I was hated by my brethren, the Jews, and which was, perhaps, the real cause of my imprisonment. But to shew that Christ did not only die for our offences, but also rose again for our justification, I read also the 28th chapter of the same Gospel, and concluded with a short prayer. Whilst thus engaged, the Jew constable came to the gaol, and desired the jailer to call me into the house, as he wished to put some questions to me, with a design to lay my case before the mayor. The jailer, though at that time no friend to religion, refused, saying, "I dare not interrupt him, for he is preaching to the people." Two Jews, who knew that I frequented the house of Mr. Brooks, went to him, on the same evening that I was brought to gaol, and informed him of my imprisonment. Mr. B. immediately sent word to Mr. Bogue, and before one o'clock on the Lord's-day, I was liberated. Several of the poor prisoners wept, and desired me to stay with them that afternoon, that they might hear more of Jesus Christ. I promised that I would pay them a visit. Not long after, when I performed this promise, I obtained liberty to preach to the prisoners every Lord's-day, which I did for two years after ; but when I had sufficient knowledge of the language to preach in regular congregations, the gaol was supplied by one of the students, and continued to be so for many years after. I have reason to believe, that the word has been blessed to the jailer himself ;

nor will it be in vain amongst the prisoners. The same person who put me into the gaol, ever afterward treated me with the greatest respect, and frequently heard me preach. Thus, "the Lord maketh the wrath of men to praise him, and the remainder thereof he does restrain."

§ 12. In May, 1803, I went again to London, to the Missionary meeting; and on the Sabbath after, I preached my first sermon to the Jews, at Zion chapel, from Gen. xiii. 8, "And Abram said unto Lot, Let there be no strife, I pray thee, between thee and me: and between my herdmen and thy herdmen; for we are brethren." The place, though immensely large, yet was exceedingly crowded, and a great number of my dear brethren the Jews attended; the Lord graciously assisted me, both in body and mind, to speak to so large a congregation, with great freedom and affection. This I consider as the complete fulfilment of the dream which I had at Gravesend. In the same month I returned again to Gosport, and remained there till May, 1805; when, by the desire of the directors of the Missionary Society, I left their seminary to begin my regular labours amongst my dear brethren in London.

VII. HIS LABOURS UNDER THE PATRONAGE OF THE MISSIONARY SOCIETY.

§ 1. Having thus stated the origin of Christian efforts to promote the conversion of the Jews, I proceed to show their progress and success. The first sermon which I preached, when I came to reside in London, was at the Tabernacle, on the Saturday evening after the Missionary meeting, from Phil. iii. 8, "Yea, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." As there was

no stated place of worship provided for me, I preached for different ministers, both on the week days and on the Sabbath. Several Jews attended whenever and wherever I preached in London, or its vicinity. Almost every day I had one or more Jews calling on me, but scarcely ever one who would enter upon religious conversation *argumentatively* or *experimentally*. I was introduced to two Jewesses, who had embraced the Christian religion. The one a member of Dr. Jenkins's church, Walworth, and the other was convinced under the ministry of the Rev. Mr. Wilkinson, of the Haberdashers' Alms-houses; but afterwards she became a member of the same church at Walworth. With these two Jewesses, together with three Christians, I began a prayer meeting at my own apartments, on the 8th of June, 1805, and continued the same every Friday evening. Our number soon increased, so that the place was not large enough: yet we continued to meet for a whole year, and then removed the prayer meeting to Zion chapel. At this meeting we had frequently a few Jews attending. The prayers then offered up may yet bring down gracious answers. With pleasure I do still recollect the happy and profitable hours we spent together in prayer and praise. "O, how good and pleasant it is for brethren to dwell together in unity." Frequently we experienced, that "where two or three are met together in the name of Jesus, there he is in the midst of them, and that to bless them."

§ 2. At a meeting of the directors, June 17th, 1805, it was resolved that I should preach a weekly lecture to the Jews. This lecture I commenced on Saturday evening, July 6th, 1805, at the Rev. Mr. Ball's chapel, Jewry-street, Aldgate, and twelve months after, it was removed to Zion chapel; but after a year, it was

preached again at the former place. These lectures were attended by many ministers, and amongst them was the late venerable John Newton, who was seen bathed in tears. The place of worship was crowded to excess, and the street was filled with Jews in such a manner that it was considered dangerous for me to return to my habitation without a guard of twelve constables. This was the time when most good was done. My preaching to the Jews, however, was frequently interrupted by my being sent to different parts of the kingdom, to preach and collect for the Missiary Society, perhaps no less than three months out of twelve. At first a great number of Jews attended on these lectures, but they were soon prohibited in the synagogue, threatened, watched, and actually punished, which was, no doubt, one great cause of their absenting themselves: however there were always some who attended with apparent seriousness. The lectures preached from the beginning of the Institution, till the month of November, in the same year, were remarkably blest. Three of my dear people, who regularly attended those lectures, were publicly baptized, in September, 1806; two in Zion chapel, and one at Hoxton chapel, a short account of which appeared in the Evangelical Magazine for October, 1806. The latter of these was my sister according to the flesh, became my child in the Gospel, and afterwards became my dear partner in life, and through mercy is my companion still. Blessed be the Lord God of Israel, who has thus united us in "a threefold cord, which cannot easily be broken."

§ 3. There were also three other Jews who attended at the same time, with their families, and gave full evidence of their conversion to God. One of these families was desirous of having their children instructed

in the Christian religion: I took two of their boys and a girl into my own family until some time after a free-school was established—the commencement of the present schools connected with the Episcopal Jews' chapel at Cambridge Heath, Hackney,—and the two boys are now regular ministers in the Established Church. “Who has despised the day of small things!”

§ 4. Nor have these lectures been without a blessing to Christians. I could mention several persons, who bless God that they ever attended that place of worship, although their motive, originally, was merely curiosity. But I must forbear pursuing this subject, lest it should become fuel to the natural pride of my own heart. However, to the glory and praise of free, sovereign, and all-sufficient grace, I must not pass over the following pleasing and singular circumstance:—Mr. Janson, a most respectable person of the Society of Friends, who for many years refused to accompany his wife to any place of worship, except to those of his own community, whose business then brought him to London, was one day prevailed upon, by one of his own denomination, to go and hear *the Jew* preach to his brethren; when the Word of the Lord, though spoken by a weak and feeble instrument, came home with power to his heart, and accomplished the design for which He sent it. He afterwards attended the lectures regularly, and at different places of worship on the Lord's-day. At his return to his family, at Darlington, Durham, he carried with him the blessed effects of the glorious Gospel of the Son of God. He now commenced to promote the glory of the Redeemer in the welfare of Zion; was the principal means of raising an Independent interest in that place, and was chosen one of the directors of the Missionary Society. At the death

of his wife he removed to London, where he married the daughter of the Rev. John Clayton, sen., and died in the faith at a good old age.

§ 5. I now return to mention how the mission went on among my dear brethren. It has already been observed, that the number of Jews who attended the lectures decreased, yet some continued. Several of these applied to the Missionary Society for protection and support. Here great difficulties arose, which appeared insurmountable. To find employment for Jews amongst Christians, seemed impossible, journey-men of every trade refusing to work with a Jew: to support them in idleness would be most injurious, as it would be a sure means of making hypocrites, instead of industrious and honest men; yet, to suffer them to starve, would be indeed cruel. Humanity, therefore, directed to give them a trifle, from time to time, in the hope of soon finding employment for them.* Every application of the Jews produced opposite sensations in my mind: whilst, on the one hand, I rejoiced whenever one of my dear brethren called on me; on the other hand, my heart was overwhelmed with grief, on account of the above-mentioned difficulties. Having stated these circumstances to a friend of mine, who was not in connexion with the Missionary Society, he, together with some others, proposed, that if the directors would devote a sum of money, to the amount of one thousand pounds, some kind of a work-house, or small manufactory, might be established, where many Jews, of both sexes, and different ages, might be

* After many attempts to find employment for inquiring Jews, both in this country and in different parts of Europe, the difficulties are still as many and great as ever, as will be stated more fully hereafter.

employed. Accordingly I mentioned this plan at a meeting of the directors, but it was thought proper not to adopt it. The original plan was pursued for some months longer, but difficulties increased and multiplied. Difference of opinion arose among the directors. Some objected (I am fully confident, from the best of motives) against supporting Jews from the funds of the Society: whilst others objected against spending so much precious time, almost at every meeting, in behalf of the mission to the Jews, without making scarcely any progress, and whilst much business relative to the heathen must be neglected.

§ 6. To remove these objections a Committee was appointed, called the *Jewish Committee*, to manage the affairs of the Jewish Mission, and report their proceedings to the Board of Directors; and a resolution was passed, the substance of which, as far as I can recollect, was as follows:—"That no Jews should be relieved from the funds of the Society, except those who lost their bread by embracing Christianity, or gave proof of the sincerity of their profession." But these remedies were very soon found inadequate to the disease. The very nature of the thing made it impossible to find out, whether the assertion of one, who said, that on account of his attending my ministry, he had lost his situation among the Jews, was true or not. That a Jew, who is found to be favourable to Christianity, would be dismissed by his Jewish employer, or lose his bread among his brethren on that account, is too notorious to need any proof; and whoever is acquainted with the principles of the Talmudists, will not be surprised to find that a Jew should assign any other reason for his conduct, in dismissing one of his brethren for embracing Christianity, rather than avow the true one;

nor could the story of the person himself be credited till his conduct among Christians had proved the sincerity of his profession. But here again rose the difficulty, "By what means the poor individual should be supported until his character was established?" No Christian would employ such a person till he knew that he was trust worthy. A house of refuge and industry was not yet found, and the resolution of the directors, just referred to, had made no provision for such a person till he had been found a just object of the patronage of the Missionary Society. But what shall the poor petitioner do in the mean time? Shall he go back to his former connexion? Alas! some have done so: but adored and praised be the Lord, who has enabled some to endure hardships, and to persevere. But how have they been supported? Why, to tell the *whole* truth, the directors themselves, out of humanity, and sincere wishes to promote the object they had in view, and rather than break the resolution, and thereby give offence to those who considered the Society's funds too sacred to be violated, put their hands into their own pockets, to keep those unhappy objects from starving, who had no other source to supply their absolute wants.

§ 7. However, it was often absolutely necessary to dispense with that resolution till the time that employment should be found: but, to the best of my recollection, I can remember only two instances in which the Society has been relieved from supporting their pensioners, by getting employment for them amongst Christians. The appointment of a sub-committee, though a good and wise plan, was almost as insufficient a remedy as the fore-mentioned resolution. Notwithstanding their frequent meetings, wise consultations,

and earnest desires to promote the objects of the mission, their hopes were frequently disappointed, their hands weakened, and their hearts discouraged; for whenever a new plan was laid before the board of directors, or the periodical report was read, the old question was renewed—"Whether any of the Society's funds could be applied in a temporal relief of Jews, to encourage them in attending on the means of grace; or parents to send their children to the school?"

VIII.—ORIGIN OF THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS, AND HIS MISSIONARY LABOURS UNDER ITS PATRONAGE.

§ 1. Soon after the dissolution of my connexion with the London Missionary Society was known, the following resolution was unanimously adopted on the 1st of March, 1809, at a meeting of several respectable gentlemen of different denominations. Resolved, "That the Society formed on the 4th of August, 1808, for the purposes of visiting and relieving the sick and distressed, and instructing the ignorant, especially such as are of the Jewish nation, shall henceforth be called 'The London Society for Promoting Christianity amongst the Jews.'" Firmly believing that this Society will continue its efforts until the Jews, as a nation, shall have returned to their own country, and desirous that its founders may be known, when the whole of the present generation be no more, I shall here insert their names, which are as follows: Thomas Chatteris, Esq., Treasurer; Joseph Fox, Esq., Secretary; Rev. William Gurney, Rector of St. Clement Danes; Rev. John Wilcox, Minister of Ely Chapel; Rev. Joshua Webb; Rev. J. S. C. F. Frey; Mr. T. Ackland; Mr. A. Black; Mr. T. Burn; Mr. M. Collins; Mr. E. Cooper; Mr. J.

Cooper; Mr. W. Corston; Mr. J. Fearn; Mr. W. Heriot; Mr. J. Pearce; Mr. W. Pearce; Mr. W. Stevens; Mr. Saunders: Mr. T. Willats.

§ 2. Under the patronage of this Society, I commenced a lecture at the Rev. Mr. Beck's meeting-house, Bury-street, St. Mary Axe, on the 26th of March, 1809, but soon after a more extensive field of usefulness presented itself. The large building, the corner of Church-street and Brick-lane, Spitalfields, occupied for many years as a French Protestant Church, being to let, the London Society bought the lease of it, and designated it "The Jews' chapel." Here I continued preaching for about three years to large and attentive congregations of Christians, among whom were generally from two to three hundred Jews, a considerable number of whom made a public profession of faith in Christ Jesus. But here, alas! the same difficulty of finding employment for the Jews as had occurred under the former Society was deeply felt; and, what was worse, a considerable jealousy arose between the members of the Established Church and the Dissenters. Several clergymen objected to contribute to a fund out of which Mr. Frey, a Dissenting minister, was supported, whilst, on the other hand, Dissenters suspected that attempts were making to get the Society into the Established Church, and thus both parties withheld their pecuniary aid, and the Society became gradually involved in debt. To remove the conscientious scruples of Episcopalians, it was resolved to have an Episcopal chapel where a clergyman might preach, whilst I was preaching in Church-street. Accordingly the Episcopal Jews' chapel, Cambridge Heath, Bethnal Green, was erected. This circumstance greatly increased the weight of the debt, and threatened to sink

the Institution. The Rev. Lewis Way, of Stanstead Park, near Chichester, proposed to me that if the Dissenters should be willing to give up the cause into the hands of the Episcopalians, he would pay the whole debt. Having mentioned this circumstance to some of the leading brethren amongst the Dissenters, two public meetings were held; and at the meeting, Feb. 28, 1815, the Dissenters, by an unanimous vote, rather than see the Institution perish, gave up the Society into the hands of the Episcopalians on condition that the debts be honourably paid. Mr. Way, as good as his word, paid the whole, which was no less than 18,000*l*. But I understand the Society have since repaid him the greatest part.

§ 3. Immediately on the change of the Society the following rule was adopted, viz.: "That public worship in the future operations of the Society, shall be conducted in strict conformity to the Liturgy and formularies of the Church of England and Ireland." By this rule I was necessarily excluded from preaching any longer under the patronage of the Society, and soon after my connexion was dissolved; but I received an annuity of an 100*l*. for the first year, and 50*l*. for the next ten years.

The proceedings of the Society since that change has taken place having been published monthly in the *Jewish Expositor* and in their Annual Reports, I shall *only state*, that having regularly read their publications, I can most cheerfully testify that they have gone on with Christian zeal, with British liberality, and with success beyond expectation. My heart has ever rejoiced in their prosperity. For although it has become an Episcopalian Institution, and thereby excluded me from being under its patronage, yet it is still *my child*, and I

love it dearly. The principal means which have been used, the instruments employed, and the success attended, will be more fully noticed in a succeeding part of this work.

Thus ended my nine years' missionary labours in this country. During this period I was enabled, besides my stated labours in London, to make preaching tours twice through the greatest part of England, three times through Scotland, once through North and South Wales, and twice through Ireland. Since my return from America I have had the unspeakable happiness of meeting with no less than twenty-one instances of persons who had come out of mere curiosity to see a converted Jew or hear him preach, and the Lord was graciously pleased to bless the word to their conversion. How many more may have gone to glory will be known only when the Lord shall make up his jewels. The Name of the Lord be praised.

IX.—HIS MINISTERIAL LABOURS IN AMERICA.

§ 1. My connexion with the Society being dissolved, I consulted with my dear Tutor, Dr. Bogue, and other friends, what plan to pursue; some proposed the formation of a new Society upon the old principles of union, and wished me to unite with them, but I could not bear the idea of opposition. Others wished me to settle in a congregation, but I had ever objected to becoming a regular minister in a Christian congregation, and thereby lose sight of the work of a missionary to my Jewish brethren. I could rather have chosen to go to Germany; but there I should have met with the same difficulty of obtaining ordination, and without it I could not have been admitted into their pulpits. Under these circumstances it was thought best to remove to America,

where, though inhabited comparatively by few of my Jewish brethren, yet the harvest is truly great, and the labourers comparatively few, and a much brighter prospect for the comfortable support of a growing family. Accordingly, July the 23d, 1816, I left London with my family, and embarked on board the brig Factor, Capt. Malcomb. Our passage, on the whole, through mercy, was safe and pleasant. We had mostly contrary wind, and several heavy gales and boisterous storms; but, owing to the almost unparalleled attention of the captain, not the least damage was sustained in any respect whatever. By the kind permission of Capt. Malcomb, we met morning and evening for family worship, when I had an opportunity of reading and expounding the sacred Scriptures; and on Sundays, as often as the weather would permit, we had a sermon on deck; and as soon as we had obtained a sight of the land, we all met to give thanks to the Lord, and I delivered a discourse from John iii. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." May the bread thus scattered upon the face of the waters be gathered again after many days. Early on Monday morning, September 8th, we observed the lighthouse, and in the afternoon we passed Sandy-Hook, and came to anchor in the bay. At night the wind began to blow from the north-east most violently, and continued so for several days, and we were prevented from getting into the harbour till the 15th (the very day on which I set my foot on the British shore in 1801). It being the Lord's-day, I went immediately to church, and returned thanks to the God of providence for his past mercies, and earnestly implored a continuance of his

gracious presence, assistance, and blessing, for the future.

Having delivered my letters of introduction to several ministers, and submitted to them other papers and testimonials,* I was received by them most affec-

* "*Gosport, July 3, 1816.*

"My dear Sir,—The departure of your friend immediately after our lecture hour, prevents me from writing to you at large. I have only time to offer my best wishes for the temporal and spiritual prosperity of you and Mrs. Frey, and your family. The enclosed paper will, I hope, be of service to you. I shall be happy to hear from you before you leave the country, and when you are settled in America; and with earnest prayers I remain,

"Dear Sir,

"Your affectionate friend,

"DAVID BOGUE."

"The Rev. C. F. Frey, of the seed of Abraham, was a student of the seminary at Gosport upwards of three years. I believe him to be a true disciple of Christ; I consider him well qualified to teach the Hebrew tongue in any of the schools or colleges of the United States; and I cordially recommend him to the kindness and patronage of the friends of religion in America.

"DAVID BOGUE.

"*Gosport, July 3, 1816.*"

"*London, July 15, 1816.*

"I have been well acquainted with the Rev. Mr. Frey for many years, and admire him as a man of very respectable attainments in theology, particularly in biblical knowledge, and acquaintance with the Hebrew Scriptures. I also esteem and love him for his piety; his talents for preaching are of no common order. Therefore I cordially recommend Mr. Frey to the friendly attention and influence of ministers and private gentlemen in America.

"GEORGE GERMENT, D.D."

"We, the undersigned, being clergymen of the Established Church of England, do certify that we do believe the Rev. Christian Frederick Frey, the bearer of this document, late preacher at the

tionately, and kindly invited by the different denominations to preach. On Sunday evening, Sept. 22, I delivered my first sermon in America, in Dr. Romeyn's church, to a crowded and most attentive congregation, from Job xix. 25, "I know that my Redeemer liveth." Blessed truth! Jesus, my Saviour, not only died for my offences, but also rose for my justification; nay, he also is at the right hand of God, ever living to make intercession for us. To him I look for wisdom, grace, and strength, equal to my day; and after I have done and suffered his will on earth, I humbly hope to join the song of Moses and of the Lamb in the kingdom above, for ever and ever. Amen. Hallelujah.

Jews' chapel, Spitalfields, London, from a personal acquaintance with him, to be a truly Christian character, and to be actuated by a sincere zeal to promote the glory of God our Saviour, and the extension of the Gospel; and as such, cordially recommend him to the patronage and regard of our Christian brethren in America.

"THOMAS SANDERS, M.A.,

Christ Church College, Oxford.

"GEORGE WAY, B.A.,

Merton College, Oxford.

"*Dated Stansted Park, near Chichester, Sussex, July 14, 1816.*"

"In addition to the testimonials of my brother, the Rev. Geo. Way, and the Rev. Mr. Sanders, minister of my chapel at Stansted Park, in the county of Sussex, I, Lewis Way, do hereby certify, that having known the said C. F. Frey intimately, and been connected with him for upwards of three years in the concerns of the Society for promoting Christianity amongst the Jews, do believe him to be an honest man, and a sincere Christian; and I can, from my own knowledge, conscientiously recommend him to the notice and protection of my brethren of the Church of Christ in any part of the world, either for the purpose of instruction in Hebrew, or for the extension of the knowledge of the Gospel in a ministerial or any other capacity.

"Witness my hand, this 8th day of July, 1816.

"LEWIS WAY."

This sermon was blessed to a person who had attended out of mere curiosity, and who joined my church two years afterwards, and is still living, adorning the doctrine of God our Saviour.

§ 2. From the pilot that came on board, we learned that the Rev. Dr. Mason had gone to England on account of ill health. This information was very painful and discouraging, as he was the principal person to whom my letters of introduction, especially one from Dr. Waugh, were directed, and to whom I looked for patronage and advice. Like good old Jacob, I was ready to conclude, "all these things are against me;" but I soon discovered, like him, that instead of being injurious, it was of considerable use to me. In the first place, it gave me an opportunity of supplying his pulpit regularly for some time; and in the second place, it enabled him to ascertain my standing at the time I left England, and to know the correctness of my testimonials, as will appear hereafter. Some time after my arrival, it was proposed to me by three gentlemen, to attempt the formation of an Independent or Congregational church. As I had always been connected with that denomination, I could see no objection. Accordingly, I commenced, in June, 1817, to preach in a school-house in Mulberry-street. But this place proved by far too small, although it was twice enlarged. The congregation purchased a place of worship in Pearl-street, which had lately been occupied by the Universalists, but this also being too small for the multitude that flocked to hear "the glorious Gospel of the blessed God," they erected a house of worship in Vandewater-street.

§ 3. I had not preached long in the school-house before a church was formed, and they gave me a call to

become their pastor. But, as rumours unfavourable to my character had been whispered about, I refused to accept a call until the return of Dr. Mason from Europe, to testify respecting my character. Soon after his arrival, a committee was appointed by the church, who waited on the Doctor, and presented a letter from the church, containing several queries respecting my character. The Doctor, whilst in England, having been informed by the officers of his church that I was supplying his pulpit, and requested to investigate the reports in circulation, informed the committee, and also the church, by letter, that he had made diligent inquiry, and could testify that the reports were vile slanders, and my testimonials correct and true. The church, by a unanimous vote, having expressed their perfect satisfaction, I accepted their call, and was ordained as their pastor, on Wednesday, April 15th, 1818, by the Westchester and Morris County Presbytery. At my examination for ordination, the Presbytery not only carefully examined my credentials and testimonials, but also appointed the Rev. Stephen Grover, and Gen. Wm. Gould, of Caldwell, N. J., as a Committee to wait on the Rev. Dr. Romeyn, and other clergymen, to make inquiry into my character and standing since I came to New York. Having received perfect satisfaction, my ordination was agreed to by a unanimous vote.

In 1820, several circumstances occurred which led the congregation and myself to dissolve our connexion with that body, and to apply to the New York Presbytery for admission. But, lest there should yet remain some prejudice against my character, I requested of the Presbytery the appointment of a Committee to examine my testimonials, and to write to England for further information. This being done, and satisfactory answers

received from the Rev. George Burder, Secretary of the Missionary Society; from the Rev. S. Hawtreys, Secretary of the London Society for promoting Christianity amongst the Jews; from my tutor, Dr. Bogue, and from the late Dr. Waugh; I was admitted a member of that respectable body in October 1821. My labours for the next four years will be seen in the next section.

§ 4. In 1825, an important change took place in my views on the subject of Baptism. The circumstances which led to it are as follows:—At the christening of one of my children, together with others, the minister exhorted us “to bring up our children in the nurture and admonition of the Lord.” This scriptural, solemn, and affectionate exhortation was enforced by observing, “*These children are now members of the Church, members of the New Covenant, adopted into the family of God,*” &c. &c. These declarations were forcibly impressed upon my mind, as if I had never heard them before. They appeared to me, at that moment, inconsistent with the doctrine of perseverance. I resolved, therefore, not to present another child of my own, nor to baptize the children of any other, before I had thoroughly investigated the subject.

In June, 1827, the Lord blessed me with another child, and immediately my resolution to investigate the subject of baptism, before I could present another child, came to my recollection. Accordingly I gave myself to reading, meditation, and prayer. After carefully comparing the best books on both sides of the question, with the Word of God, I came to the full conviction that *believers are the only subjects of baptism, and that immersion is the only Scriptural mode.* I now felt it my duty to obey the command of my Lord and

Saviour to be baptized, i. e. *immersed*. Therefore without conferring with flesh and blood, or fearing the consequences, I proposed myself as a candidate to the Baptist Church, Mulberry-street, New York, under the pastoral care of the Rev. A. Maclay, at the same time requesting the appointment of a committee to ascertain my standing as a member of the Presbytery. The Committee having made a satisfactory report to the Church, I was baptized on Lord's-day, August 28th, 1827. The arguments which produced the change have been published in *essays*, three editions of which have been published in America.

§ 5. Having received a call from the Baptist Church at Newark, N. J., I removed thither in January, 1828, continuing to exercise the pastoral office until April, 1830, when I accepted a call from the church at Sing-Sing, in the State of New York. Here I continued two years. Hitherto the Lord has continued to me a far greater measure of health than falls to the lot of most men. Hence I have been enabled to travel, labour, and preach, for more than thirty years, almost without interruption. Besides my stated labours since I have joined the Baptist denomination, I have spent, every year, a portion of time in visiting the churches, and preaching daily the glorious Gospel of the blessed God. In the first journey I spent six weeks in the eastern part of the New England States. The next year I travelled for three months in the States of New Jersey, Pennsylvania, Maryland, District of Columbia, and Virginia. My next tour has been through the States of New York, Vermont, and part of Massachusetts, for five months. In 1833, I went as far as New Orleans, through the States of Virginia, North and South Carolina, Georgia, and Alabama, and back through

Alabama, Tennessee, Kentucky, and Ohio ; about 8000 miles in eight months, visiting two hundred and seventy-six churches, and preaching about three hundred times. The next year I travelled through Pennsylvania, Ohio, and New York States, about 4000 miles, in four months, and preached two hundred and forty-five times. In the following year, 1835, I travelled again through the New England States from May to the close of November, and preached two hundred and eighty-three times. The reason why I so frequently travelled is, because the brethren thought that in that way I was likely to be more useful than preaching always to the same congregation. The curiosity in most places to see a Jew and hear him preach the Gospel of Christ secured a congregation at any day and at any hour, from ten in the morning until evening.

§ 6. In December, 1835, I commenced preaching near Jamaica, Long Island, in a school-house, to a people scattered along the Atlantic coast, most of whom seldom, if ever, went to a place of worship. The place soon became too small, and was considerably enlarged ; still it was not large enough, and the people have liberally subscribed and erected a church. In March, 1836, a church was constituted with eight members, and ten or twelve have since been added. Having accepted of my present agency I gave up my pastoral charge in January, 1837, and the church have since called an excellent brother as their pastor.

In looking over my Journal, I find that since my arrival in America, in 1816 to 1837, I have been enabled to travel more than 50,000 miles, and preached five thousand one hundred and forty-seven times, and I have abundant reason to believe that my labours have not been in vain in the Lord.

Thus, like Abraham, Isaac, and Jacob, I have moved about from place to place, having no continuing city here; but I humbly hope and trust I am travelling to a better country, even a heavenly. May my future days be more holy, more humble, and more useful! and the glory shall be to the Father, Son, and Holy Spirit, one Jehovah, now and for ever.

X.—ORIGIN OF THE AMERICAN SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS.

§ 1. Soon after my arrival in America, I received a letter from D. Marc, one of my converted Jewish brethren, Missionary to the Jews at Frankfort-on-the-Maine, proposing the establishment of a “*Christian-Jewish Settlement*.” From this letter I give the following extract, which, I believe, will be read with considerable interest:—

“From the time it has pleased God to call me from darkness into his marvellous light, next to the care of the salvation of my own soul, was the salvation of my people, and kindred, that occupied my heart most. My prayer was for my soul, and my request for my people. By mature consideration, I soon saw that we could not reasonably expect an extensive spread of Christianity among the Jews, at least not a great number of true converts, until Christians establish, or form a Christian Jewish settlement.

“There are many difficulties in the way of a Jew, by which the very first idea in favour of Christianity is arrested in its progress. Some of these difficulties are,

“1. The ungodly lives of nominal Christians.

“2. The want of kindness among many who are true and sincere Christians, but whose heart the Lord

has not yet stirred up to compassion towards this afflicted nation.

“ 3. The dreadful idea to separate from a nation, whose distinct and lasting existence, as a peculiar people, God had so clearly promised, saying, ‘ Though I make a full end of all nations whither I have scattered thee, yet will I not make an end of thee.’ Jer. xxx. 11.

“ 4. That brotherly love which he enjoys among his own people, but which he no where else observes in such a degree.

“ 5. The mere idea of going among Christians excites in him a timidity indescribable.

“ 6. The greatest difficulty lies in the way of the poor. Where is he to seek for help and assistance in time of need? He stands alone in the world; he is forsaken by his Jewish brethren; and to apply to Christians—the very thought is painful to his feelings; and from their past conduct to Jews, he is apprehensive to be looked upon, nay, even treated as a self-interested hypocrite.

“ All these difficulties might be removed by forming a Christian-Jewish settlement. Such a colony ought to be established upon plans well matured, with all possible precaution and Christian prudence. The advantages of such an institution are many:

“ 1. It would excite the attention of the Jews in every part of the world.

“ 2. It would be the most suitable to carry on a friendly correspondence with the Jews on the subject of Christianity, especially if it should contain a number of pious and learned men.

“ 3. It would be of great use to those Jews among the Roman Catholics, Mahometans, and Heathens, who,

through the multitude of superstitions and errors mixed with the truth, and the numerous sects among Christians, are at a loss both how to judge of the truth of Christianity, and which sect or denomination they are to join.

“ In Germany, and in most places in Europe, the nature of the governments, and especially the prejudice of the people, are very unfavourable to the formation of such a colony, whilst America possesses every advantage for such an institution.

“ In that extensive country there must yet be much ground uncultivated and uninhabited. There, where every year colonies of poor people meet with assistance and encouragement, might not a similar favour be shown to Abraham’s seed, every where else oppressed and persecuted? *I ask, now, whether you would be willing to form a society of proper persons to assist in this undertaking?* The assistance necessary would be,

“ 1. To select and procure a proper place for a settlement for 200 families.

“ 2. To facilitate, as much as possible, their passage from Europe in American vessels.

“ 3. To assist them, in case of necessity, during the first year.

“ This subject needs no farther recommendation to the true Christian; nor will any be required by the philanthropist, who considers the barbarity and cruelty with which the Jews are oppressed in most parts of the world. Nor can it be doubted that, after so long and bitter a persecution, they would be most faithful and zealous adherents to a country of so liberal a constitution as that of the United States.

“ Assistance may be expected from the London So-

ciety, as well as from other Christian countries, especially in Germany, where many true Christians, and persons of great influence, are ready to assist, with all their power, to promote this object."

§ 2. Although I was much pleased with this proposition, and had but little doubt of its success, yet having already met with so much ill-will, opposition, and trouble, in my former efforts to promote the salvation of my brethren, and having but lately come to that country, I did not communicate the contents of this letter to any person, but pondered it much in my heart, and spread it frequently before the Lord. However, the subject was pressed upon me by several other letters, the last of which closed with these words, "I now call heaven and earth to witness that I have laid before you a plan calculated to promote the salvation of our Jewish brethren, and which requires nothing but your exertions, which, if you refuse, remember that the blood of our brethren will be found on the skirt of your garment." After this solemn and awful exhortation I could no longer rest. Immediately I translated his first letter, and resolved to lay it before "the Board of Trustees of the Society instituted in Morris county, N. J., for promoting Learning and Religion," of which I was a trustee. On the 17th of April, 1819, in my way to meet the Board, on entering Newark, I was overtaken by a most awful thunder-storm. Having taken shelter in the house of the Rev. Dr. Griffin, I informed him of the object I had in view in visiting New Jersey, and read the letter of Mr. Marc, after which we had a long and very interesting conversation on the present and future state of my Jewish brethren. The Doctor, who is well known to take a

deep interest in all benevolent institutions, manifested a peculiar sympathy towards the wandering sheep of Israel, greatly encouraged my heart, and became one of the first and warmest advocates of this institution. At the meeting of the Board I was authorized to invite Mr. Marc to come to America at our expense, to act as agent in executing the plan suggested by him. Having communicated to him this resolution, and received for answer that he could not accept of the invitation on account of his previous engagements with the London Society, the Rev. Stephen Grover, of Cauldwell, together with myself, were appointed a committee to consult with ministers and other gentlemen, and especially with the late Dr. Boudinot, President of the American Bible Society, on the expediency of forming a society for the purpose of colonizing and evangelizing the Jews.

§ 3. In pursuance of this appointment, Mr. Grover being prevented from accompanying me, I proceeded alone to Burlington. In my way thither I called on the late Dr. Livingston, and consulted with him on the subject, who after full and mature consideration, drew up and signed the following: "Having understood, by a letter from Mr. Marc, a Christian Jew, as well as by letters from James Millar, Esq., of London, that an ardent wish prevails among some Christian Jews in Germany to emigrate to the United States, for the express purpose of forming a settlement; to obtain, without interruption, instruction for themselves; and to promote more effectually the Christian religion among the Jews; we, whose names are underwritten, do hereby certify, that as far as the object is at present comprehended by us, we most cordially approve of the same." Thus

encouraged, I went on my way rejoicing, and at Princeton I called on the Rev. Drs. Green, Alexander, and Miller, who, after fervent prayer, and much serious deliberation, signed the preceding paragraph. I now proceeded to Burlington, where I was received by the late venerable Dr. Boudinot with the greatest cordiality and friendship. Having submitted to him the proposed object and plan, together with various documents on the subject, and conversed much about the state of the dispersed in Judah, and the long-lost tribes of Israel, he communicated to me his opinion in the following letter:—

Burlington, November 26, 1819.

“Rev. and dear Sir,—I have carefully attended to the important subject of our last evening’s conversation. It is only to a part of your plan, that is of minor consequence, to which I have at present any objection. As I have but a few minutes to express my opinion in writing, your own memory will furnish you with particulars. My present design is to express, in as short a manner as possible, my cordial acquiescence in the whole of your designs, if pursued with caution in the detail. My wish would be to revive, as soon as convenient, the late society for evangelizing the Jews, established in New York a few years since—that they should apply, without further explanation, for a charter of incorporation, to the Legislature at their next session; afterwards a plan of further proceedings, and the appointment of the proper officers may then take place, and every proper measure pursued for the effecting so useful and essential a business to the Church of Christ; and may he bless you in all you do, agreeably to his rich promises in the Gospel.

"I have the honour to be, with every sentiment of respect and esteem,

"Rev. and dear Sir,

"Yours in our common Lord,

"ELIAS BOUDINOT.

"*Rev. J. S. C. F. Frey.*"

§ 4. With great thankfulness to the God of Providence, I now returned to New York, and called on most of the ministers of different denominations, and invited them to attend a meeting for the purpose of taking into consideration the expediency of forming a society for colonizing and evangelizing the Jews. They all promised to attend; and on the day appointed they fulfilled their promise, I believe, without exception. At this meeting, after a full discussion of the subject, it was resolved to have another meeting, and that every minister present was to bring with him two lay members of his congregation. Accordingly a large meeting took place, when it was unanimously resolved, that it is expedient to form a society for colonizing and evangelizing the Jews; and at the next meeting, held on the 8th of February, 1820, the society was actually formed, a constitution adopted, officers chosen, and I was appointed to apply to the Legislature for a charter. Accordingly I went to Albany, where at first I met with considerable discouragement, owing to the nature of the application being novel in its kind, and radically different from other societies. However, having given public notice that I intended preaching a sermon on the past and present state of the Jews, a large assembly was collected, amongst whom were many members of the Legislature, and a great interest excited. The very next day, the subject was introduced into both Houses,

and referred to a committee. Whilst the subject was in the hands of the committee, some objections were made against the words "*colonizing and evangelizing.*" I agreed to the proposal of erasing both words out of the title, and substituting the word "*meliorating,*" and under this title the society was incorporated by an Act, passed on the 14th day of April, 1820.

§ 5. The original title of the Society, viz. "The American Society for colonizing and evangelizing the Jews," was much better than the present; for it explained at once the object and design of the institution. The former was the means to accomplish the latter. The Jews were to be gathered into a colony, that there they might have an opportunity of earning their bread by their own industry, and at the same time be instructed and established in the doctrines and principles of Christianity. But although the Legislature at the time of granting an Act of incorporation, thought it proper to alter the *title*, yet the original *intention* and *purpose* of the society is still the *same*, as is evident from the second article of the constitution, which reads thus :

"The object of this society is to invite and receive, from any part of the world, such Jews as do already profess the Christian religion, or are desirous to receive Christian instruction, to form them into a settlement, and to furnish them with the ordinances of the Gospel, and with such employment in the settlement as shall be assigned them; but no one shall be received unless he comes well recommended for morals and industry, and *without charge to this society*; and both his reception and continuance in the settlement shall be at all times at the discretion of the directors."

§ 6. Although the society was now incorporated, yet two full years passed by without any attempt made

to promote its noble object. The subject was altogether new, radically different from all other benevolent institutions ; the public needed much information, which could not easily be communicated by mere addresses from the press. An agent was wanted to travel through the country. Gladly would I have gone, but I was then under a promise to my congregation, who were building a new chapel, to solicit aid for them in the New-England states. This caused another delay of twelve months. Having fulfilled my engagement, by *mutual* application to the presbytery, my pastoral connexion with the church was dissolved in September 1822, and I engaged as agent to the society. In my first tour to the south, during six months I travelled 2305 miles by land, preached 196 times, collected about 4600 dollars, and formed 51 auxiliary societies.

Thus I continued travelling as agent for several years, collecting many thousand dollars, and formed more than four hundred auxiliary societies.

§ 7. But although the Society had obtained sufficient funds, yet they could not commence their operations for the want of Jews. For, notwithstanding the many Jews in Europe desirous of emigrating to America, yet they had not the means of paying for their passage, there was no society either in England or in Germany to afford them the necessary assistance. Hence, seeing no necessity of continuing my agency any longer, I resigned it in 1826, and returned to my ministerial labours, as stated above.

That the money collected by me as Agent has been faithfully handed over to the Treasurer will appear, First, by the following certificate :

“ It is hereby certified that the accounts of the Rev. C. F. Frey, as agent of the American Society for me-

liorating the condition of the Jews, were audited and settled to the entire satisfaction of the Board, on his ceasing to be their agent.

“ By order of the Board,

“ W. F. PIATT, Rec. Sec.

“ *New York, March 12th, 1829.*”

And, secondly, from the Treasurer's accounts published monthly in “Israel's Advocate,” containing a list of all collections made, or money received by me and delivered to the Treasurer, a copy of which publication was sent to every congregation where I had preached and collected.

XI.—THE OBJECTS OF HIS PRESENT AGENCY.

§ 1. During my twenty years' residence in America, I had but little opportunity of preaching to my Jewish brethren, there being but, comparatively, few of them in that country; still I never lost sight of their precious and never-dying souls. The example of the apostle Paul was deeply impressed upon my mind. He tells us that he had had a great and repeated desire to visit Rome, and preach the Gospel to them as he had done to other Gentiles, but he had been hindered. Now observe, when he could not do as he would he did all he could. He wrote them an epistle to supply his bodily presence, and doubtless this epistle has done, and will do to the end of time, more good than if Paul had realized his wish, visited Rome, and had been the happy and honoured instrument of the conversion of every individual who then inhabited the capital of the world. As I could not preach to my brethren and kinsmen after the flesh, I resolved to write to them. Accordingly I revised and enlarged those lectures which I had preached for the space of ten years in

London to my Jewish brethren, and composed them anew in the style of letters, being more simple and plain, addressed them to one of my own brothers, whose name is *Benjamin*, and as my first name is *Joseph*, I entitled the work, “Joseph and Benjamin ; or, a Series of Letters on the Controversy between Jews and Christians, comprising the most important Doctrines of the Christian Religion.” My object in these lectures was not only to prove that Jesus is the Christ, because all prophecies were fulfilled in him, but also to remove the great stumbling-block out of the way of my brethren, who naturally are led to think that the Christian religion and the Jewish religion are two different religions in direct opposition to each other, whilst in fact they are only two different *dispensations*, but not two religions. I, therefore, proved that every doctrine which I believe as a Christian, was revealed in the Old Testament, and was believed by the ancient Jews, which I proved by their own writings. These letters have been published in America, and five editions sold in less than two years.* Reviewers of different denominations not only spoke in the highest terms of the work as, “*beyond question the plainest, fullest, and most popular exhibition in English, on the controversy between Jews and Christians*,” but they also strongly recommended that these two volumes ought to be circulated gratuitously amongst the Jews in the *English* language, and also to be translated into the *German* language, for the use of the Jews in Europe. The reader, I hope, will pardon me for

* The work is published in 2 vols. 12mo. cloth, price 10s.; and sold by G. Wightman, Paternoster-row ; Simpkin and Marshall, Stationers'-court ; Hatchard and Son, Piccadilly ; L. and G. Seeley, Fleet-street ; Ward and Co., Paternoster-row ; and by the Author, No. 1, Trinity-street, Borough.

introducing the sentiments of some of the reviewers in their own words, to show the *importance of my agency*.

§ 2. "We have read these volumes with pleasing surprise; for we expected something calculated to convince the Jew, and we found a fund of matter equally suitable to Jew and Gentile. In a series of letters addressed to his brother Benjamin, the author (who was once a Jewish rabbi) has explained and defended the Christian religion, and its various doctrines, with considerable ability. We do not hesitate to pronounce the work to be a complete and valuable body of sound divinity, exactly suited to the wants of the present day. Free from the bigotry of party, and compressing, in a small compass, the substance of many folios; enriched with much that can only be obtained from a learned Hebrew; this work commends itself as no ordinary production. Parents who would prepare their children to meet the attacks of infidels, storing their minds with systematic theology, should put 'Joseph and Benjamin' into their hands, and often read it in their families. Sabbath-school teachers, and members of Bible classes, who wish to excel, will here find the information they need. Ministers, whose opportunities for study have been but slender, will find this work a most important requisite; and all who would be ready to give a reason for the faith they profess, and the hope they indulge, may here be supplied with unanswerable arguments. The style is familiar, pleasing, and intelligible, and the second volume is accompanied by copious indexes. Mr. Frey's former works were valuable, but this is the most important production of his pen: and we hope and expect that the immense labour he has employed, will receive the reward of a very extensive circulation."—*The American Baptist*.

“ These volumes remind us of the transparent theological works of the Puritans and Nonconformists, and of the unalloyed gold which persons who delve in those Evangelical mines will obtain as the remuneration for their labour.

“ The topics are elucidated with much interest, clearness, and force. Mr. Frey has introduced his rabbinical learning with considerable effect, to exhibit the conformity between the opinions of the ancient Jews and the most profoundly erudite Christians upon some of the abstruse points of ‘divine philosophy.’

“ These volumes comprise a great variety of most important matters, and so various in subject, that a perfect analysis would comprise an abridgment of the whole work. We cannot omit to mention, however, that the third and fourth letters in the first part, respecting the ‘Evidence of Divine Revelation;’ the several letters adverting to ‘the fall of man;’ the illustrations in the third part of the predictions concerning the Messiah; and the character of Jesus, as Prophet, Priest, and Sacrifice, are to us very refreshing displays of sound Christian theology. Few modern volumes, we think, can be named which contain more sterling Evangelical truth in a similar compass, and more edifying in their tendency and effect, with less of human errors.

“ These volumes of ‘Joseph and Benjamin’ we conscientiously recommend, as a useful companion for Bible classes, a *valuable* text-book to candidates for the ministry, and an excellent system of divinity.—G. B.”—*Protestant Vindicator*.

“ Almost at the last hour of our preparing for press, two works have fallen into our hands, which seem to demand immediate attention. The most valuable of

these works is in two volumes, entitled, ‘Joseph and Benjamin,’ &c., and the other is the ‘Jewish Intelligencer.’ Both of them are printed at New York, and, we believe, have had a considerable sale on the other side of the Atlantic. They well deserve a very wide circulation, and serious study, for they contain a mine of valuable discussion and scriptural information. The author, the Rev. Joseph Samuel C. F. Frey, is now in this country, as agent from ‘the American Society for ameliorating the Condition of the Jews,’ to solicit aid for the circulation of the former work, gratuitously, amongst his brethren, and for its translation into the German. We have examined his testimonials from America, from whence he was introduced to us by a letter from a highly respectable gentleman in New York, and we commend both him and the object he labours to promote, to the cordial reception of our readers.”—*The Revivalist*.

“ ‘Joseph and Benjamin,’ &c. &c., and the ‘Jewish Intelligencer,’ both by the Rev. Joseph Samuel C. F. Frey, are works every way worthy of the attention of our friends. They contain information no where else to be found. We most cordially wish him all the success he can desire.”—*The Family Magazine*.

Recommendations.

From JOHN ALLEN, Translator and Editor of “Calvin’s Institutes,” &c.

“*Hackney, April 27, 1837.*

“My dear Sir,—I have sincere pleasure in adding my humble testimony, to the list of respectable divines on the other side of the Atlantic. ‘Joseph and Benjamin,’ though comparatively a small work, contains a full body of divinity, doctrinal, experimental, and practical,

of the best kind; and I cordially agree with the Reviewer, that 'the discussion is conducted in a manner truly satisfactory. The Author is a champion in Hebrew theology and criticism; and a thorough-bred man in the substantial good old divinity of the Bible and the Reformed Churches. He is clear, judicious, earnest, and truly orthodox. Nor need any one fear encountering a sectarian or controversial spirit; from this it is entirely free. This book will be of great value to the theological student, and to every pastor also. If we wish to be well furnished to meet a Jew in an argument, or to combat his prejudices, we ought to be masters of the contents of this book. It must also be very valuable to youth, to prepare them to meet the Infidel. And the Sabbath-school's library cannot be complete without it. It is, beyond question, the plainest, fullest, and most popular exhibition in English, on the controversy between Jews and Christians.' May it have circulation and success correspondent to its merits."

From the Rev. JOHN CAMPBELL.

"Kingsland, April, 21, 1837.

"My dear Sir,—As you have desired my opinion of the letters between 'Joseph and Benjamin,' on the controversy between Jews and Christians, I can say, that they appear to me to be the result of much thought, labour, and research, especially into rabbinical writings.

"If the Jews will read the contents of these volumes, they are well fitted to silence their objections against Christianity; and, upon ample evidence, oblige them to confess that Jesus is the Messiah, and that it is vain to look for another.

"They also furnish information, very important for

Christians to know, upon the matters at issue between Jews and Christians, on the sentiments entertained by Jewish rabbies in different ages, of the promises and prophecies concerning Messiah; a species of knowledge possessed by few Christians of the present day; therefore well worthy of their attentive perusal.

“For the sake of the numerous Jews on the Continent of Europe, a compressed or abridged translation of these volumes is highly desirable, and I have no doubt but many Christians here and in other countries would contribute, in order to enable you to circulate many of them gratis among your Jewish brethren.

“*To the Rev. C. F. Frey.*”

“I think ‘Joseph and Benjamin’ a very valuable publication.—W. B. COLLYER.”

§ 3. “The American Society for meliorating the Condition of the Jews,” having taken into serious consideration the subject recommended by the reviewers, appointed me as their Agent, as will appear by the following documents:—

Agency.

New York, Nov. 22, 1836.

At a Meeting of the Board of Managers of the “American Society for meliorating the Condition of the Jews,” the following Resolutions were unanimously adopted; namely—

“That a proper agent be appointed to visit England, Scotland, and Ireland, for the purpose of soliciting donations, to create *two* distinct funds; viz. *one* for distributing the book entitled ‘Joseph and Benjamin’ in the English language; and *another* for getting it translated and printed in the German language.

“That in the event it should be thought best by the friends in England to appoint a Treasurer, to take

charge of the money to be collected by the Agent, and to appoint a Committee to get the work translated and printed in England, the Agent be authorized to comply with their wishes.

“Whereas it is hoped that the time is not far distant when the Society will have a Missionary Seminary, which will require a suitable select library, therefore resolved—

“That the Agent be authorized to solicit books for that purpose.*

“And whereas it is well known, that the Reverend C. F. Frey has laboured for more than thirty years past most faithfully, zealously, and disinterestedly, to promote the salvation of Israel; and whereas he has generously offered to act as Agent for the above objects without *any other remuneration*† than his travelling expenses, therefore resolved—

“That the Rev. C. F. Frey be appointed our Agent for the above purposes, and we do most cordially and affectionately recommend him to all our Christian friends who look and pray for the conversion of Israel.

(Seal) “W. C. BROWNLEE, President of the Society
for meliorating the Condition of the Jews.

(Attested) “ALEX. M. BURRILL, Rec. Sec.”

§ 4. *Testimonials.*

“*Clinton Hall, New York, Dec. 5, 1836.*

“The Conference of Baptist Ministers of the City of

* Any books forwarded to the Agent, No. 1, Trinity-street, Borough, will be thankfully received.

† To prevent any mistaken ideas respecting the support of my family, consisting of a wife and six children, I thought it proper to state, that they are wholly dependent on the small profit that may arise from the sale of my publications in this country.

New York and Vicinity, to the Baptist Churches and Ministers of Great Britain, greeting:—

“We take great pleasure in commending to your fellowship and Christian attention the bearer of this, Rev. Joseph Samuel C. F. Frey, as a minister of the Baptist denomination, esteemed an orthodox, able, and faithful preacher of the Gospel, who enjoys the entire confidence of his brethren. Our brother Frey visits Britain for the purpose of securing a wider circulation for his valuable work, entitled ‘Joseph and Benjamin,’ and also to procure its translation and publication in the German language—a labour of love in behalf of his kinsmen according to the flesh. We would, therefore, bespeak your liberal co-operation in this enterprise. By order and behalf of the Conference.

| | |
|------------------------|--------------------------|
| “Rev. Spencer H. Cone, | Rev. C. H. C. P. Crosby, |
| —— Charles C. Sommers, | —— J. Orchard, |
| —— D. Dunbar, | —— L. Howard, Brook- |
| —— Jacob H. Brouner, | lyn, |
| —— John Middleton, | —— Oct. Winslow, ditto, |
| —— George Benedict, | —— S. White, Staten |
| —— W. R. Williams, | Island. |
| —— J. Dowling, | |

| | |
|------------------|-------------------------------|
| Rev. J. Going, | } Secretaries of the American |
| —— L. Crawford, | |
| —— J. C. Murphy, | |
| | Baptist Home Missionary |
| | Society.” |

§ 5. *Testimonial from Ministers of Different Denominations.*

“New York, Dec. 5, 1836.

“Whereas the bearer, the Rev. J. S. C. F. Frey, is about visiting Great Britain and Germany, as Agent for the ‘American Society for meliorating the Condition of the Jews,’ to solicit funds to aid him in the gratuitous

circulation among the Jews of a work, entitled 'Joseph and Benjamin; or, a Series of Letters on the Controversy between Jews and Christians, comprising the most important Doctrines of the Christian religion;' the undersigned ministers of the Gospel feel great pleasure in expressing their entire confidence in the Christian character and standing of Brother Frey as a devoted and useful minister of Christ. As the object of his mission commends itself to the approbation of all who pray for the salvation of Israel, we cannot doubt that our brother will enjoy the fellowship of the people of God, and trust that he will be greatly blessed in the work whereunto we believe the Lord has called him.

Episcopalian.

Rev. James Milnor, D.D., Rector of St. George's Chapel, New York.

Rev. Thos. Breintnall, Rector of Zion Church, ditto.

Reformed Dutch Church.

Rev. John Knox, D.D.

—— Thomas De Witt, D.D.

—— W. C. Brownlee, D.D.

—— Jacob Brodhead, D.D.

—— Eli Baldwin, D.D.

Presbyterian.

Rev. A. Proudfit, D.D., Vice-President of the American Society for meliorating the Condition of the Jews.

Rev. Thomas M'Auly, D.D.

—— W. W. Philips, D.D.

—— J. M'Elroy, D.D.

—— George Bourne.

—— J. Spencer, Brooklyn.

—— J. N. Campbell, Albany.

—— W. James, D. D., ditto.

Baptist.

- Daniel Sharpe, D.D., Boston.
 - Baron Stow, Ditto.
 - G. B. Ide, Ditto.
 - Lucius Bolls, D.D., Ditto.
 - E. Thresher, Ditto.
 - F. Wayland, D.D., President of Brown University, Providence, R. J.
 - B. T. Welch, D.D., Albany.
 - A. L. Covell, Ditto.
 - W. T. Brantley, D.D., Philadelphia.
 - Rev. Rufus Babcock, D.D., Philadelphia.
 - A. D. Gillet, Ditto.
 - J. M. Allen, Ditto.
 - Henry Jackson, Hartford.
 - G. Robins, Ditto.
-

§ 6. To carry into effect the above objects, I embarked in the packet-ship, Quebec, in February, 1837, and arrived here the following month, and met with a cordial reception from many ministers of different denominations, who signed my testimonials, and recommended the objects of my agency.*

At a Public Meeting held at the Congregational

* Rev. George Collison; J. P. Smith, D.D.; W. B. Collyer, D.D., &c.; F. A. Cox, D.D.; C. F. A. Steinkopff, D.D.; John Clayton, jun.; George Clayton; John Styles, D.D.; J. Knight; J. Hunt; Joseph Belcher; J. Dyer; J. Edwards; G. H. Murch; Thomas Lewis; James Bennett, D.D.; R. Stodhart; J. Campbell, Kingsland; A. Fletcher; J. Arundel; E. A. Dunn; E. Henderson, D.D.; E. Steane; W. Brown; C. Room; Joseph Davis; James Sherwood; J. Binney; Thos. Price, D.D.; Eli Davis; John Watts; Sam. Green; Henry C. Reuse; W. Gurney, A.M., Rector of St. Clement Danes; A. Douglas, Reading; J. A. James, Birmingham; Thomas Young, Margate.

Library, April 28th, 1837, the following letter, addressed to John Allen, Esq., by Sir Thomas Baring, "President of the London Society for promoting Christianity amongst the Jews," was read:—

"Sir,—I am sorry that you should have supposed that your inquiry into the integrity of Mr. Frey required any apology, as it gives me pleasure to contradict the reports prejudicial to his character in this respect, and to bear my testimony to his entire honesty in every transaction connected with the pecuniary affairs of the Society for promoting Christianity amongst the Jews. Had Mr. Frey been guilty of embezzling or of improperly appropriating to himself any part of the funds of the Society, I must have been cognizant of the fact; and you are perfectly at liberty to make use of my name in answer to any charge of dishonesty that may be preferred against Mr. Frey, to give to it the most decided contradiction.

"I am, Sir, yours, &c.,

"*Devonshire-place,*
April 24, 1837."

"THOMAS BARING.

On the motion of the Rev. J. Campbell, Kingsland, seconded by the Rev. Dr. Steinkopff, it was resolved unanimously,—

"That these charges are utterly unworthy of credit, and that Mr. Frey being in honourable connexion with the Christian Churches in America, is fully worthy of the confidence and esteem of Christians in this country."

On the motion of the Rev. S. Green, seconded by the Rev. S. T. Sturtevant, resolved unanimously,—

"That this meeting, approving of the objects contemplated by the American Society for meliorating the condition of the Jews, commend Mr. Frey, Agent of that Society, and advise that the donations and sub-

scriptions obtained by him, should be paid to Sir Thomas Baring, as Treasurer; that the Rev. J. Belcher act as Secretary; and that the following gentleman be requested to act with them as a Committee, to superintend the due application of the funds thus obtained:—the Rev. Drs. Cox, Price, and Steinkopff; the Rev. Messrs. J. Campbell, Kingsland; J. Campbell, Tabernacle; G. Collison, T. Lewis, W. H. Murch, J. Young, and John Allen, Esq.”

A Committee having waited on Sir Thomas Baring to inform him of the appointment, he kindly accepted of the office of Treasurer, and liberally commenced the subscription list with a donation of 20*l*.

§ 7. Having forwarded a copy of the proceedings of the forementioned meeting to the President of the American Society for meliorating the Condition of the Jews, and he having called an extra meeting of the Board of Managers for the 26th of July last, the following Resolutions were adopted, and which have just come to hand:—

“Resolved—That this Board view with much satisfaction the proceedings of the meeting above referred to, and that they do cordially respond to the expressions of confidence and good will recorded on that occasion.
“Resolved—That the thanks of this Board are due to the Chairman of the above-mentioned meeting, and the other gentlemen then present, and to Sir Thomas Baring, whose letter was read before them, for the spirited and efficient manner in which they have come forward in defence of the character of Mr. Frey against unmerited imputations, as well as for the generous interest they have manifested in his behalf, and the Christian disposition they have evinced to co-operate with him in prosecuting the objects of his agency.

“ Whereas this Board have received information that reports unfavourable to the character of the Rev. C. F. Frey, their Agent, now in England, have been circulated against him since his arrival in that country, and that attempts have been made to produce an impression there that Mr. Frey was not considered in good standing and repute in this country previous to his late departure for Europe; and whereas it is felt to be the duty of this Board to sustain their Agent against all groundless accusations, by all proper means; and whereas it is believed that an expression of the sentiments of this Board in relation to the premises will be of material service to their Agent in repelling such imputations, and enabling him to prosecute with success the objects of his mission: Therefore, Resolved, that this Board have never had reason to question in the least degree the probity or integrity of the Rev. Mr. Frey since his first connexion with the Society which they represent; nor have they ever attached the slightest credit to any reports which may have been circulated in the United States, affecting his character and standing as a Christian minister.

“ Resolved furthermore, that the confidence reposed by this Board in Mr. Frey's integrity, and which induced them to select him as their Agent on an important mission remains at this moment unabated; and that they take pleasure in recording this renewed expression of their sentiments in his behalf on this occasion.

“ Resolved—That an official copy of the foregoing Preamble and Resolutions be transmitted to Mr. Frey by the earliest opportunity; and that the President, the Recording Secretary, and the Treasurer, J. E. Burrill, be a Special Committee with full powers to carry this Resolution into effect.”

A true Copy from Minutes. In witness whereof
we hereunto affix the seal of our corporation.

(Attested) ALEX. M. BURRILL, Recording Secretary.

(Seal) W. C. BROWNLEE, President of the
American Society for meliorating the
Condition of the Jews.

My Agency being thus sanctioned, I have since visited many churches, and met with the same hospitality and liberality with which I had been favoured in my former journeys, before I left for America. The following letters are from an Agent who has been employed to circulate the work amongst the Jews:—

“ Rev. and dear Sir,—I send you a list of names of Jewish families, amongst whom are some of the first and most respectable, among whom I have distributed your excellent work, ‘Joseph and Benjamin.’ I rejoice to say that they were received with great thankfulness, and I have had several applications for more. I would also mention that a Jew informed me, that he has lent his own copy to several Jewish families, and that they were read with much pleasure; many were anxious to know where he had obtained the work, and whether they could procure it. I wish you, therefore, to let me have a fresh supply, and, by the blessing of God, I shall be able to dispose of them amongst our brethren of the house of Israel. I am anxious, dear Sir, to circulate them, for I think the work exceedingly calculated, by the Spirit of God, to promote the great object for which you have so many years laboured; and, blessed be God, I can bear witness, with many others of our dear brethren, that your labours have not been without success.

“ I remain, dear Brother in Christ Jesus,

“ Yours truly,

“ *London, Feb. 23, 1838.*”

“ A. S.

“ Dear Brother Frey,—Going through the Jewish quarters I was completely surrounded by members of the house of Israel, applying for copies of ‘Joseph and Benjamin.’ Conversing with a number of Jews, to whom I had given the work, they appeared much delighted, and declared that it is one of the best works that ever was circulated amongst the Jews, because the letters are so plain, powerful, and convincing, that every reasonable and God-fearing man must acknowledge Jesus to be the Messiah. The Rev. Joseph Wolff applied to me for a copy of ‘Joseph and Benjamin,’ and I complied with his request. He also desired to see you. I hope you are well, and that you find Christians of every denomination ready to come forward and do something for the long neglected lost sheep of the house of Israel. I rejoice when I think of that precious portion of the Word of God, that they shall be gathered together into one fold, under one Shepherd, Jesus Christ the Lord.

“ I am, dear Brother, yours.

“ *London, April 10, 1838.*”

§ 8. In addition to the objects already stated, there is another of great importance connected with my present agency, viz:—“The promotion of a settlement in America, to furnish Jews with Christian instruction and employment,” as will be seen by the following document:—

“*Plan proposed to the Board of Managers of the American Society for meliorating the Condition of the Jews.*

“1. To procure a place of residence at a suitable distance from New York, where twenty or thirty persons may be employed, as a commencement.

“2. That in this place shall be taught shoe-making, tailoring, harness-making, &c. &c.

“3. That any Jew choosing to adopt any of these employments, for the purpose of obtaining Christian instruction, shall be bound to the Society as a regular apprentice for the period of three years, during which time he shall have suitable board, lodgings, raiment, &c., and to be charged no more than prime cost.

“4. That a regular account be kept of his daily earnings during his apprenticeship, at the close of which, his expenses being repaid, he shall be entitled to the surplus of his earnings, receive a certificate of his character, and be at liberty either to remain and work as a journeyman, or leave the institution.

“5. That a proper journeyman for each of the above trades be engaged to instruct the Jews in their work.

“6. That three members of the Board, one of each of the above-mentioned trades, be appointed a Committee of Superintendence, to receive a weekly report from each journeyman, and make a monthly report to the Board of Managers.

“7. That a proper Minister of the Gospel be engaged to live in the institution, with whom all the family is to board.

“8. That no work be performed on any day of the year after five o'clock P.M.; that from five to six be the hour for tea or supper, and recreation, and from six to nine be employed in religious instruction.”

“Resolution passed by the Board, January 23, 1837.

“Resolved—That the further consideration of the above plan be postponed until the return of our Agent, the Rev. C. F. Frey, from Europe, and that he be furnished with a copy of the plan and of this Reso-

lution, to present the same to the friends in England and Germany, for the purpose of *ascertaining their sentiments and securing their co-operation.*

(Signed) "Rev. W. C. BROWNLEE, President.

"ALEX. M. BURRILL, Recording Secretary."

§ 9. The necessity and expediency of such an institution need no proof nor arguments with those who have been engaged for the last thirty years in promoting the salvation of Israel. The insuperable difficulties of providing employment for those who are desirous of inquiring into the truth of the Christian religion, as well as for those who have made a profession by baptism, has been deeply felt and greatly lamented, both by the London Missionary Society, (who first commenced the efforts amongst the Jews,) by the London Society for promoting Christianity amongst the Jews, by the American Society, and by all the missionaries amongst the Jews in Europe or in Asia ; but, alas ! no effectual remedy has as yet been provided. But as it is made a part of my Agency to ascertain the sentiments of the friends in this country and in Germany, I will insert—

1. A letter, dated Warsaw, addressed to the late Rev. Charles Simeon, by the Rev. S. R. Maitland, Perpetual Curate of Christchurch, Gloucester, who visited the different Missionary Stations in Europe.

§ 10. "Let me, therefore, without wasting time in explanations, which I trust are needless, express the strong conviction which I feel that it is impossible *practically* to separate the temporal and spiritual concerns of proselytes and inquirers, as the line is now drawn, without defeating the very object of the Society, or, at least, laying the greatest stumbling-block in the way of success, which human sagacity (or any of worse origin) could suggest. It sounds very well to talk of

promoting only the *spiritual* interests of the Jews, but I have no hesitation in saying that, construing that phrase as we commonly do, it is impracticable; or at least that nine-tenths of what might be done for the spiritual instruction of the Jews, is actually *prevented* by that rigid abstinence from all that looks like giving temporal assistance, which the Society is required to maintain.

“I speak very strongly; but my mind is deeply impressed with many instances which I have seen. There is a proselyte whom I saw at one station, with his wife, who is also baptized, and his five children, three of whom (the others being infants) are receiving Christian instruction. I believe him to be a man of good abilities; and heartily desirous to earn his bread if he could possibly learn how; but his Jewish education, though it raised him to a post of some consideration among his brethren, is now useless, and he is helpless and destitute. Would it be injurious to the cause of religion—would it impede the promotion of Christianity among the Jews in general, or in the hearts of those seven individuals—nay, to go further, would subscribers be in any very great danger of wasting their money, if we had *some institution* where such a man might be received, and instructed, until he was somewhat built up in the Christian faith, and had learned Christian habits, and a trade by which he might support himself and his family? I might add many such cases, but in fact they do not precisely touch the point at which I aim. This man is baptized, and we have reason to believe that he is a sincere Christian. The friends of the Society, therefore, will feel themselves authorized to seek a situation for him, and to give him their recommendation in case any should be found; and if he should be *starved to death in*

the mean time, we may hope, that as it regards what is most important, he is safe. But what I principally refer to, is the situation of *inquiring* Jews. As an instance, allow me to mention the case of one whom I met with at another station. He was a very respectable-looking young man, whose situation furnished him with ample means of subsistence in his native town of Russian Poland, when Mr. Moritz visited the place. He heard of the missionary's proceedings through other Jews, but never visited him. After, however, Mr. Moritz had gone to a town about one hundred and fifty of our miles distant, he wrote to him, and this led to a little correspondence. He read those parts of the Old Testament which were pointed out to him, and was thus led to investigate the matter; but he never ventured to get any Christian book, or to speak to any person on the subject of Christianity. At length he became very uneasy, and anxious to see Mr. Moritz; and having learned where he was supposed to be, (though the distance was *several hundred miles*,) he determined to forsake his home and find him out. He did not venture to make known his purpose even to his wife; and the reason which he assigned for this was, that his brother-in-law, who had been baptized, had been afterwards poisoned (as he believed) by his own father and mother. So fearful was he of exciting suspicion, that he would not apply for a passport to any part of that kingdom, in which he hoped to find an instructor, but taking two hundred silver rubles, (about 33*l.* 6*s.* 8*d.* English,) he set out in a totally different direction, as if on business. I need not trace him through the circuitous route which at length brought him to the place of his destination. There, when arrived, he had no means of safely inquiring, except at the post-office, but from that source he

learned that he had set out on a false report ; but they could give him no further information respecting Mr. Moritz, than that he was not and had not been in that city. This did not daunt him ; and learning that there were missionaries in another part of the country, he set out forthwith on another expedition, which proved equally fruitless ; but still persevering, he at length found his way to one of our missionary stations, where I met with him, after he had thus wandered about *sixteen hundred English miles*. Of course his means were exhausted ; and indeed he had, very early in his journey, sent back a part of the money he had brought with him, under an impression that his family might need it, or that at least he might be reflected upon as having robbed them. Now, my dear Sir, what could I say to him ? He did not profess to believe in Christ, or even have any clear idea of Christianity ; but only to be much disquieted in his mind, and dissatisfied with his own religion, and anxiously desirous for Christian instruction. After the pains which he had taken, I could not well doubt that he was in earnest, and I wish I could have said to him, (and I believe he would have heard me with gratitude and joy,) ‘Go to our Institution ; you will find plainer food and harder work than you have been used to, but you will receive Christian instruction, and be taught some kind of handicraft, which if it does not restore you to the easy circumstances which you have quitted, will enable you to gain your bread honestly when your course of instruction is finished.’ But we have no institution, no asylum of any sort ; and Christian love, anxious as it is for the spiritual welfare of the Jews, trembles at the idea of giving its bread, and its water, and its flesh, to these men of whom it knows not whence they be, and who

after all may turn out hypocrites. My dear Sir, what could I say to this man? What could our friend Mr. Hawtrey himself have said, if he had been there as the representative of the Society? Could he have said more than, ‘Well, my friend, we are truly thankful to see you thus giving up your home and all its comforts; risking, nay, even enduring, the loss of all things in the search for truth. Such an earnest and disinterested spirit of inquiry, it is our great desire to promote among your nation. It is the very object of our labours, and the subject of our prayers. We are waiting anxiously to meet it, and shall do all in our power to encourage and reward it. Do not however mistake me; our Society can take no cognizance whatever of any thing but your spiritual wants. What we can do, however, we shall do most cheerfully; and as it seems from your story that your only choice is, to stay here and be starved to death, or to go home and be poisoned, I will take upon me to assure you, in the name of our Society, that in case of your preferring the former alternative, our missionaries will sedulously impart Christian instruction as long as you retain a capacity for receiving it; and that if you choose the latter, we will do full justice to your candid spirit of inquiry, by an article in the ‘Jewish Expositor,’ headed ‘Horrible cruelty exercised towards a Jew by his brethren.’

“My dear Sir, I do not mean to trifle; but there are some grave absurdities which mock us till we strip them. Seriously, what could I say to this man? I felt that I could say, and I actually did say, nothing;—and whether he is now living there on private charity; whether, overcome by recollections of his wife and children, he has gone home and been poisoned; whether, as the pangs of hunger have increased, he has listened

to his brethren and done penance; whether he has been tempted by distress to use dishonest means of supporting himself—which of these things has happened (and I suppose one or other must) I know not; but I do not think any one of them calculated to promote Christianity among the Jews.

“This is only one of many cases which might be adduced, and which are indeed continually occurring. Now, surely such an institution as I would suggest, makes no very exorbitant demand on Christian charity, and runs no very great risk of being abused. Let the taskmaster stand by and see that the carnal things are paid for by labour, and ‘he that will not work, let him not eat.’ This is just and right; and *multitudes* of Jews will kiss your hand if you will bestow Christian instruction on these terms. Believe me, nay, you know it yourself, such an institution would hold out no inducement to the hypocrite. You have too much acquaintance with the manners and modes of life peculiar to the Jews, to imagine that many of even the most destitute among them, would avail themselves of the offer, and submit to be so disciplined, unless they had, at least, such a wish for Christian intercourse and instruction, as it is the very object of our Society to promote, and as no Christian would venture to repress.

“But I must go further; and state my conviction that through the want of some such institution, a very great part of the labour of our missionaries is thrown away; and though I will not venture to say that the transient impression which they may make is altogether without consequence or value, yet I firmly believe that it frequently is transient and without effect, principally because there is no way of following up any impression that may have been made. The harvest truly is great,

and the labourers are few : and when you reflect on the extent of country which it is the duty of the missionaries to visit, as they have opportunity, it will be obvious that they cannot go frequently to the same place, or stay long in it at one time. This is particularly the case in this country, so full of Jews, and in which travelling is altogether impracticable during so great a part of the year. Now suppose an impression is made by the first short visit, is it not too likely to be effaced in the long interval that must elapse before a second ? One of our missionaries told me, that on a late visit to a town, about eighty English miles from his station, he was particularly interested by a Jew who listened with great seriousness to his preaching, and appeared to be much impressed by it. Before the missionary left the place, the Jew said, ‘I believe you are right—I do not know—I cannot prove it—but I feel as if it must be so, because I feel that I need such a Saviour as you describe—but now you are going away, what shall I do to learn more ? I will follow you to * * * *.’ ‘No,’ said the missionary, ‘you must not do that—you could not support yourself there, and we have no means of helping you.’—‘Oh ! then,’ said the Jew, clasping his hands with strong emotion, ‘you should not have come here !—you should not have come here !—you have disquieted me very much, and I shall be distressed in all my business—you should not have come here !’ *

Another of our missionaries informs me, that when he and one of his brethren visited L., a young Jew became convinced of the truth of Christianity. At length he openly avowed his conviction, and informed the mis-

* How much, dear reader, it is to be lamented that the missionary did not send him and many others to the American Settlement !—*Frey.*

sionaries, that before he came to them, he had agreed, not only with several Jews, in that place, but with several others in a neighbouring town, to let them know his opinion on the subject; and that on his representation they would be ready to come for instruction. Could the missionaries encourage them to do this? Of course they felt that they could not take upon themselves the responsibility of bringing these men from their homes, and from all means of support.

“To avoid, however, being tedious, I will now just recapitulate the positive advantages which I think may be expected from such an institution, some of which I trust have appeared from what has already been said.

“The benefits I apprehend are principally these:—

“1. That many Jews would gladly obtain Christian instruction if they had the prospect of obtaining a *bare subsistence* while receiving it, who are deterred from *making any application for it*, because they know that *any intercourse* with Christians would probably be followed by the loss of *all means of supporting life*. How many such persons there are, of course, the very circumstances of the case preclude us from knowing; but we have sufficient means of ascertaining that there are *very many*; and every now and then we find them breaking through all difficulties, as I have already shown by more than one instance, and more are well known to you. In fact, since I began to write on this sheet of paper, two Jews have arrived from Russia, giving notice that eighteen more are following. What is to be done with them I know not; but I confess I am alarmed when I think of the responsibility we are taking upon us. By God’s blessing we have kindled a spirit among the Jews which is now setting them in mo-

tion, and I grieve to think that, should these men come, our missionaries, after fulfilling their spiritual function, can only say, 'Be ye warmed—be ye clothed,' and turn them into the street. I pray God that they may not shake off the dust from their feet as a testimony against us. I have, however, been rather led aside by this new occurrence; for my purpose is to speak of those who *are virtually excluded from spiritual instruction by this system*. These Russians have broken through all difficulties, but we are not to expect, even in every *sincere* inquirer, the faith and fortitude of a martyr. I am not speaking of those who fear to profess what they believe, and whose cowardice is sin, but of those who are afraid to inquire about that which they wish to understand. Indeed, I may truly say, that the day of trial to a Jew is, not the day of his baptism, but the day when he makes up his mind to apply to the missionaries; and if, during the course of instruction, he is to be hourly exposed to all that love and hatred can do to turn him from his purpose, is it strange that he should shrink from the trial, or fall under it? I believe I do not exaggerate when I say, *that ten times as many Jews would come to our missionaries for instruction, if they knew that they could shelter themselves from their friends and their enemies during the experiment*. Let me ask the prudent Christian, whether it is from his knowledge of human nature in general, or judging only from the feelings of his own heart, that he expects every man who is sincere, to be able to withstand the prospect of utter destitution, the persecution of his nation, and the seductions of affection? Whether he supposes a Jew to be wholly insensible; and if not, what right he has to appoint him this bitter trial, before he will vouchsafe to him even spiritual instruction? I

say nothing of stripes, and imprisonment, and excommunication; I will not talk of the confiscation of his property—but why must the wretched man, brought up with all the sensibilities of a child-like and warm-hearted nature, live day after day in the midst of his family, to mark every step of the progress by which tender and passionate love is changed into bitter and unrelenting hatred—why must he be always present to excite and to witness all the tears that must fall, all the alternations of passion, and grief, and tenderness, that must take place, before the mother that bare him is wrought up to curse him, and cast him off, and his own little ones have learned to repeat the execration?

“You know, my dear Sir, that I do not exaggerate the trial which many a Jew has had, and would have, to undergo; and need I say that it is one to which no man has a right to subject another? Are we not-binding on them a burden, which neither we nor our fathers could have borne? Have we a right even to require that a man should give up all means of procuring a livelihood before he receives Christian instruction? and can we wonder that the fear of starvation prevents many a man from inquiry? A missionary lately informed me, that at one of our stations, some years ago, ten Jews, chiefly teachers, came for a considerable time for inquiry and discussion. They seemed in earnest, yet gradually fell away and came no more. One of them, whom he met a short time afterwards, said, ‘When we had been with you we used to talk much among ourselves, and always came to this conclusion—*Bread and water, and Christianity.*’ But where to get bread and water, if they embraced Christianity, of course they knew not; and at length they resolved to inquire no further into a matter on which their judg-

ments were already convinced, and on which their consciences began to be uneasy. Very lately, however, the same missionary met one of these men, and reminded him of the subject which they used to discuss together. 'Yes,' he replied, 'but I cannot talk about that now; I endeavour to keep it out of my thoughts, for it only troubles me. If, in case of my embracing Christianity, I could get any employment by which I might earn two florins (about one shilling) a-day, I should be content; but as it is, I should lose all means of support—and there is no use of talking about it; it only unsettles my mind, and makes me unhappy.'

"I have dwelt the longer on this point, because it is the most important. I will now very briefly state the other advantages which I should expect to arise from the institution, and which seem to be so obvious as to require only to be mentioned.

"2. In such a place of security, a Jew could more calmly reflect on the instruction which he receives. Suppose (though it is obvious how improbable it is) that a missionary could devote an hour every day to his instruction, how much of the effect is likely to be lost if the rest of the day is to be passed in listening to the sophistry of his brethren, and he is to return each time to his instructor fresh charged with new doubts, and difficulties, and cavils, until his head is puzzled, and his time wasted, with carrying backwards and forwards between the missionary and the rabbi, a load of Talmudical rubbish, which he never pretended to understand himself!

"3. The advantage which it would afford the missionaries is unspeakable. Not only would it gather the learners round them, and enable them to instruct all of them at once; but being always at hand, they would be

able to give them 'line upon line, and precept upon precept.' They could do this at any and at all times, with the variety which circumstances would suggest; and moreover, with such a knowledge of individual character as it is possible for them to obtain under present circumstances.

"4. Inquirers thus living together, would have the advantage of association among themselves, which I apprehend would be no small benefit. But, a benefit incalculably greater, would be their thus becoming a part of a Christian family—having family prayers in the morning and evening, and thus being provided with means of grace, of which they are now, of course, wholly destitute. This indeed is a circumstance which strongly impresses the Jews, who have a very low idea of the state of religion among Christians. A respectable Jew who was passing through this place a week ago, was brought by a Jew who knows the missionaries, (and who, by the way, acts almost as a sort of missionary among his brethren, having been for several years convinced, but afraid to declare himself, lest he should be starved,*) to the service at the Missionary House. He

* It occurs to me that it may be asked, "Why cannot a Jew gain his bread after he has become a Christian, in the same way that he did before?" The answer is, that many of them have had means of subsistence, which, from the very nature of things, must cease on their becoming Christians. One perhaps has been a singer in the synagogue; another, a teacher of the Talmud; a third, a slaughterer (which from the Talmudical learning and precision which are required, is reckoned among the learned professions); a fourth, a marchalik (whose business is to attend festive meetings, particularly weddings, and make sport for the company); a fifth, a circumciser; a sixth (one of the class likely to furnish the greatest number of proselytes), a student of the Talmud, and so on. How are such persons to gain an honest livelihood when they become Christians?

seemed much surprised, and when it was over came up to one of the missionaries, and said, 'Do you say grace too?' 'Yes.' 'Indeed!' And his wonder was redoubled. Besides this, however, the benefit of Christian domestication is obvious to all who have any acquaintance with the education and habits of the Jews.

"5. Such an institution would form a test of sincerity. Those who come from mere curiosity, or to show their learning, will not submit to such a course of regular work and domestic discipline.

"6. Among the persons admitted, it is almost certain that some would be found capable of teaching their brethren, and thus the institution would become a most valuable seminary for catechists and assistant missionaries. How desirable it is to obtain such agents I need not say; yet how to obtain men whom we can trust, until we have some such means of studying their character, it is not easy to say."

§ 11. To add any remarks of my own on this all-important communication I consider not only needless, but may even weaken the all-powerful conviction it is calculated to produce in the minds and feelings of every reader, of the necessity and expediency of an institution like that proposed by the American Society. To describe my own feelings whilst copying it is utterly impossible, except in the words of Jeremiah, "Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered? Oh that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

I shall add,

2. A few extracts from the journals of missionaries

under the patronage of the London Society for Promoting Christianity amongst the Jews.

§ 12. The Editors of the "Jewish Intelligence" of Oct. 1837 say, "We earnestly recommend the following journal of the Rev. S. Farman, Missionary at Constantinople, to the careful consideration of our readers. It is indeed most affecting to read Mr. Farman's remarks on the difficulties which a missionary has to encounter. 'There are yet other difficulties,' says he, 'which ought to be mentioned, in order that the Society may form a right judgment of this station: and adopt, if possible, their plans to its wants. The first question that arises on this head, is, what is Isaac to do after baptism? He was formerly cashier to a Jewish banker. He is not, however, beneath taking any kind of employment. Speaking to him to-day on the subject, he said he was willing to do anything, or go anywhere, provided it would not endanger his advance in Christian knowledge, and would not deprive him of the means of grace. But the difficulty is to find him anything at all to do. Being, of course, cut off from his Jewish connexions, it would appear almost impossible for himself to meet with employment. Were it even possible to get him engaged with any Protestant, I should still be very unwilling for him to accept it, as the generality of them are literally what the Turks term us "Deensiz" (without religion). I would rather he should go to a native than to such Protestant, as he would know what to expect from them, and arm himself accordingly. I would not myself urge this consideration against his baptism; but the Society must be made acquainted with the fact, that after baptism, he will be dependent upon their charity for a time. For it would be far better not to baptize him,

than, after baptism, to send him on the wide world, like, alas ! too many, who have thus made shipwreck of the faith.’”

§ 13. Speaking of Mr. Jacob H. he saith, “If I can believe him, he has a great love for the Protestant religion, and said, ‘Could you only send me to some Protestant country, where I could be baptized and enjoy the Protestant form of worship, I would not mind begging my bread even for my support. Send me to Malta,—send me to Corfu,—or send me to England or France, if I can but be English (*i. e.* a Protestant), I am content to undergo any hardships!’ Telling him that, if he loved Jesus Christ in sincerity, he should be willing to suffer persecution even unto death, he replied, ‘Yes, it would be nothing to have my head cut off, but the idea of the *Bagnio*—to be confined there perhaps for life, undergoing such and such things ! Death I could endure—but not the *Bagnio*—for the love of Christ !’ He seemed to be earnest and sincere in his professions. His great desire seemed to be to get to some place where he might live and die English (*i. e.* a Christian), and escape out of the hands of the Turks, into whose power he was afraid again to be delivered by the Jews, should it become known that his latent attachment to Christianity was about rekindling by his acquaintance with me. I, of course, had to tell him I could do nothing—absolutely nothing—for him ; but that, if he could come, and read and pray with me, and get better acquainted with Christianity, I should be most happy to devote my time to his spiritual improvement. More than this I could not promise. Among other things, during our conversation, he observed, that it was utterly impossible for him to be baptized at Constantinople, for fear of the

terrible results. 'This will never do,' he exclaimed more than once. He had too severely felt the consequences, poor Jew! This poor Israelite's tale is perhaps the sad story of *many* a one, who spend their time in deploring the untoward circumstances of the country in which they live. And what a sad reflection, that *many* have thus for years lived, and thus have at last died! O that I knew what to do with such—that I knew what to do with such, in order to bring them into the glorious liberty of the sons of God, before the unseen and eternal world opens with all its everlasting realities before them! At present I know not what to do with these two promising descendants of Israel. It is not improbable that it may be the last time they will hear the Gospel's sound; as the persecuting spirit of their brethren will be quite sufficient to intimidate them, and, consequently, prevent their again attending." Dear reader, how important that the proposed American settlement should be brought into activity! Then the dear brother Farman, and all the other missionaries, would no longer be at a loss what to do with such sincere inquirers after truth. Arrangements might be made to send such persons to America from every part of Europe and Asia, without much expense. Many a pious merchant or captain would gladly take two or three of these poor creatures for little or no remuneration at all.

§ 14. A few days after, we read in Mr. Farman's journal thus:—"The Jew mentioned on the 9th, did not make his appearance, nor did his companion. The fear of the Jews, doubtless, kept them back. Indeed, this is not greatly to be wondered at, when we consider the dire consequences which would assuredly befall them, should they be discovered. They having felt them too,

in a degree, renders them more wary in what they do. Who can but deplore this sad state of things, and pray the Lord of the harvest to show us how to act under such distressing circumstances?"

On the 18th of May he writes thus:—"Philip came. He acquainted me, that having made inquiries concerning Jacob H——, the Jew mentioned last week, he had found that his account of himself proved to be true, by what he had to-day heard, which is in a few words, as follows:—This H—— was one day in conversation with other Jews, to whom he happened to say, 'The Messiah is already come, and we are lost!' How he could have uttered this in the presence of Jews I cannot conjecture. However, this was immediately laid hold of by the hearers, and was consequently as quickly carried to the chief rabbi. H—— was seized and brought before him, and there interrogated as to what he had said. He denied having made any such observation. However, the witnesses having deposed to the truth of their accusation, he was thrown into the Jewish prison (rather Mad-house), and there sadly maltreated. He was now questioned as to his advisers and teachers; and, being worn out by his sufferings, he confessed that John the Evangelist was his teacher. H—— was afterwards delivered into the hands of the Turks, and therefore found, at any rate, a release from great corporal punishment. He afterwards got his liberty by denying any attachment to Christianity." Deplorable condition indeed! Lord, have mercy on the poor scattered and persecuted Jews, and let the obstacles in their way be speedily removed, that they may no longer be either ashamed or afraid to acknowledge Jesus as the Christ the Son of God.

§ 15. May 23.—Speaking of another Jew he says,

“He has read some Hebrew tracts, and has made himself thoroughly acquainted with the prophecies, and also with a little of the New Testament. His only object, he affirmed, in coming to me, was the concern he felt for the salvation of his soul; being fully convinced that the Messiah was come, and that consequently there was no salvation to be found in the Jewish faith. Though he well knew them, still I thought it my duty to set before him all the difficulties of his case. This Israelite is a ‘Rayah,’ and therefore exposed to the full vengeance of the synagogue. The next thing was, therefore, to consider what was to be done. Though I have often thought of these things, and again anxiously re-considered them to-day, still I came to my former conclusion, that the difficulties were so great, and of such a nature, that I know not what to do.” Dear Farman, send them to America.

May the 29th he writes thus:—“The Jew mentioned on the 23d came. While reading with him, my servant came and told me that the other native inquirer was come. No sooner did the one with me hear this, than he begged of me to send him away, till himself had finished and was gone. I was consequently obliged to yield to his request. Such, you see, is the fear of the Jews. Inquirers cannot even trust to their fellow-inquirers. No one can wonder at this, when it is remembered what these poor Jews have to suffer, if once within the walls of the Jewish prison, called the Mad-house. Indeed, I have been inclined to liken this place to the Inquisition. Those of the inquirers whom I know, seem to have as great a horror of the former as many among ourselves had formerly of the latter. It is true they fear the Bagnio, but they appear to dread almost instinctively the Mad-house.”

§ 16. June 7.—Mr. Farman writes, “The Jew mentioned on the 23d came for instruction; and, speaking of his baptism, the Jew said, ‘Why should you delay it? Do you think I am not sincere in wishing to embrace Christianity? My only motive is to become a true Christian. Why, in coming here to receive instruction, should I now be daily hazarding almost my life? No; I am really sincere: and besides (a thing which hurts me much), I am, as I am now situated, obliged to go to the synagogue, and unite in the prayers and services of the Jews, which I am persuaded are false. I come here to profess Christian principles—I go to the synagogue, and confess Judaism is true. Am I, during all the time of my receiving instruction, to be like a hypocrite?’ I leave this matter,” says Mr. Farman, “as it stands for the Society’s consideration, only observing, that it cut me to the quick, because I actually can do nothing for him. I have not the pecuniary means. I feel I have already gone far beyond my own means. Before leaving me the poor Jew said he would get by heart some of our Church of England prayers, so that he might repeat them in the synagogue. I felt so perplexed at this truly pitiable case, that I could give him no answer. May God Almighty direct us! for direction I do indeed need.”

§ 17. In the “Jewish Intelligence” of January, 1838, the Editor remarks thus:—

“Mr. Farman’s journals have become exceedingly interesting and important, in presenting to our view the difficulties which Jewish inquirers have to encounter in the Turkish dominions, and in calling the minds of the friends of Israel to the consideration of the means whereby those difficulties are to be overcome.

“OBSERVATIONS.—‘In forwarding to you extracts

from my Journal, I have to lament the many hindrances and obstacles which have arisen to impede the work of the evangelization of the Jews in this city. I do not intend to intimate that these political restrictions are new ; no, for I have had to refer to them in almost all my communications from the commencement of this mission, and have implored, time after time, the assistance of the Committee towards a plan of operations, by which, in my opinion, such restrictions might be removed, at least in a degree. Though not new, still I was in hopes they were in a somewhat dormant state, but circumstances of not more, perhaps, than six weeks' date, have proved that they can be brought into vigorous action ; that the sword of the law can be wielded by the Jews with the bitterest acrimony and cruelty, which they term "zeal for God," but we "zeal for God, but not according to knowledge." These circumstances have thrown such obstacles in the way of missionary exertions among Abraham's descendants here, as will not be easily removed ; for they are become so afraid of being at all suspected of any the least desire of learning the tenets of Christianity, that it is with difficulty one can hold converse with them. I am no advocate for over-prudential modes of carrying on missionary operations ; but at the same time I must say, I do not well know what to do under such circumstances ; for to expose inquirers to such torments as those the Jew A. had to undergo, without any the least prospect of the smallest good arising from it, seems to me not right. Could they but have time sufficient for proper instruction, by which to be well grounded in our most holy faith, then indeed I should make very little account, comparatively speaking, of that authority, bought of the Turkish Government, which the syna-

gogue possesses. On the contrary, I am inclined to think that the patient suffering of some who have had time and opportunity to learn, know, and experience what true Christianity is—of some who, having felt the love of Christ, are prepared to brave any kind of persecution, nay, death itself, if it should please God, from love to the crucified Nazarene ;—I say, I firmly believe—and this I do from the experience of all ages of the Church—that such firmness under such circumstances, would prove to be the seed of the Church among the Jews in this city. But, alas ! as I said before, present circumstances do not allow them either time or opportunity of “thus learning Christ,” of being thus settled upon this Rock of Ages—of being grounded and rooted in love. It will be easily perceived, therefore, that when an inquirer, who has received (if I may so say) only a few lessons in Christianity, is put to the torture, it is no marvel that he should deny Christ,—that he should deny that of which he has not had time to be acquainted scarcely with the first rudiments. This, then, I do consider the great obstacle to missionary exertions among the Jews in this place. It is not to be supposed for a moment that the hindrance itself will be removed. Present appearances do not allow of such a supposition. But then the effects of it may, in a degree, be counteracted by that line of operations to which I have had so frequently to advert. It will cost something, it is true ; but ought good Christians to reckon up the cost when the question is concerning the affording opportunity to so many Israelitish inquirers of obtaining the knowledge of that which is able to save their souls ? “I trow not.” A person, to obtain the pearl of great price himself, will willingly sell all he possesses ; and so, methinks, those who have already

been so blessed as to find this treasure, will part with a little to facilitate the way towards Israel's finding it. The case appears to me so plain that nothing can exceed my astonishment and regret at not learning that something has been done and determined upon in the way above alluded to.' "

Dear reader, attend but once more to Mr. Farman's relation of another most interesting case of a poor Jew.

§ 18. "I have been kept back from instructing him (the Jew A.), by not having received an answer from home to my questions respecting him (how is he to be supported?). I therefore told him to-day that I did not know what to do ; as it would be impossible for me to procure him employment after baptism, and that I could not support him. I would again conjure you to take our wants into consideration, for they are pressing. Unless the friends of Israel wish to see promising inquirers, and promising converts too, fall short of their expectations, they will come forward and help us. I may be told, 'Why, surely we have done our duty in sending you out to preach the Gospel to them.' What ! done one's duty in merely declaring Christ to these outcast inquirers, and then suffering them to perish of want, thus driving them back to the synagogue, to perish body and soul in hell ? Surely we have not done our duty till we have done all in our power to prevent such awful and tremendously terrific consequences. The apostles did not think they had done their duty when they had preached the Gospel, but afforded to the converts temporal relief also. In fact, experience says, that converts cannot be maintained and kept in their holy faith, unless attention be paid to this principle of the apostolic age." Mr. Farman proceeds

to state that Mr. A. having divulged to a person with whom he lodged the secret of his attending to Christian instruction, was betrayed to the Jews. The result was, "He now lies confined in chains in the Jewish Mad-house, there left without any means of rescue, to deny Christ! and to blaspheme that holy name! Poor Jew! Would to God I could help him. Alas! the wish is vain. What this inquirer so much feared has come upon him. By a little assistance from home, all this, as well as the sad consequences which will certainly result to impede my missionary proceedings, all this, I repeat, might have been avoided. Christians of England, need I make any reflections upon this Israelite's case? I need not—I cannot—further than this, that we stand self-condemned for lukewarmness and negligence. Any assistance for A. himself is now in vain. Once within the precincts of this Jewish inquisition, all attempts to recover are in vain. May God help, seeing man cannot," or will not.

§ 19. In Sept. 17th he writes thus:—"Philip says, and I believe his information is correct, that the other native Jew whom I have before mentioned as becoming a Mohammedan, took this step in order to save himself from a fate similar to that of the Jew A. The Jews were machinating against him, of which, being by some means aware, he saved himself by embracing Islamism! Such is the unhappy result of my connexion with these two Rayah inquirers! Does not this show the absolute necessity of determining upon some means by which the effects of the existing political obstructions may be counteracted?

"Sept. 23.—Philip informs me that A. has been compelled, from his complicated sufferings, to confess his *crime* of having been receiving instruction in Christi-

anity. He likewise tells me that one day during the past week, he was conducted, rather dead than alive, and led through the streets with the iron collar round his neck, before the chief rabbi. The Jews have also compelled him to divorce his wife. They think him unworthy, I suppose, to be connected with their body in any way. His poor wife did not wish to be separated from her husband; but notwithstanding her bitter tears and earnest entreaties, they have effected the divorce. It is now reported that the Jew himself is to be sent into exile to Salonica. The young Jew, whom I call Nisim, of Ortaköy, has, together with his family, also been exiled to some village here, with the express injunction not to set foot in Ortaköy. Having a European passport the Jews could not put him into prison, as they much wished. Thus it will be perceived that the Jews are carrying things with a high hand. They show that they have indeed a zeal for God, but, alas! it is not according to knowledge! May God have pity upon this his poor people and turn their hearts to himself, that so their enthusiasm may be according to the truth!

“During the week, Philip, according to my wish, went to see a person who, it was thought, was desirous of embracing Christianity; but, alas! this Jew says he has no passport, and consequently for fear of the Jews he cannot think of it! This fear has become so great that no Jew can even hold converse with us without being suspected by his brethren. They have gone even further, in insulting Philip and Giovanni in the streets, so that with difficulty it is that they can be seen in those places where many Jews are to be found. As they cannot put these into prison, they annoy them as much as they can.

“From what I have said in this as well as in previous letters, you will easily perceive our wants and distresses, and the remedies to be applied.”

§ 20. Nor is the case of the poor inquiring or even baptized Jews any better in Europe. This has already been shown in Mr. Maitland's letter, published some years ago, and inserted in the preceding pages, nor has time made any change for the better. Mr. Bergfeldt, a missionary at Königsberg, relates the following circumstance :—

“About the middle of last month, a young Polish Jew, who had been repeatedly with me, told me that he was tired of the study of the Talmud, and had learnt to see that all the rabbinical doctrines were inventions of men, with which he could not be satisfied any longer. He then begged of me to take him under protection against the Jews, instruct him in the Christian religion, and put him into the way of getting forward in general knowledge. I stated to him the importance of the step he was going to take, and the difficulties he would have to encounter in this way; but he remained firm in his resolution. As he had a little property, which he intrusted to me, I got him a lodging with a pious family, and began immediately to instruct him. Thus I had an opportunity, for nearly three weeks, to represent to him the saving knowledge of the Christian religion; and, besides, he read almost the whole of the day in the New Testament, and other Christian books. I had every reason to be satisfied with him, and the family too where he lodged gave him a good testimony. His disappearing, however, among the Jews, made a great stir; and although he never appeared in the street, and other precautions had been taken that his lodging should not be known to the Jews, they soon found out

that I had taken care of him, and at last they spied out his lodging too. Every day the Jews that came to me inquired after him; but in general they gave him a very good character,—that he was of a very respectable family, and well instructed in rabbinical knowledge. They all were of opinion that he was baptized already, which of course I contradicted; but it gave me many opportunities to explain to them the real grounds on which alone a Jew may be lawfully baptized, and what instruction and probation must precede it. Thus I seemed to hope everything would end well. The young Jew had for some time had visits from Jewish acquaintances, and resisted their allurements and threats; and it was expected that he would soon give up his retirement and come to me for instruction, instead of my going to him, as I had hitherto done. But the heaviest attack was still behind. The Jews had lost no time in informing the father that his son had been baptized. He therefore set out, and came these several hundred miles in the greatest haste, to rescue his son, if possible. The first interview was truly affecting; neither of them could speak much. The father had, however, some consolation in seeing his son still in the Jewish dress, and hearing that he was not baptized yet. He repeated his visit the same day, and told his son that he would not by force prevent him from proceeding in the course he had entered upon, only he should not do it in this place, where so many Jews continually come who know him and all the family. He begged of him that he would accompany him home again, and having stayed there a little time, he should then be at liberty to go to another place in pursuance of his plan; so much obedience he owed to him as his son. He did not promise his father any thing without

having consulted with me first. But what could I do in this case? I told the young man that his own soul was concerned, he should pray to the Lord earnestly to direct him in what he is to do, and what way to go; that if he believed in Christ from the heart, and was convinced that there is no salvation except in him, he of course must confess him before men, but that such confession was not exactly necessary in this place. He must not, however, expect to enter the kingdom of heaven any where without difficulty, &c. When he visited me again a few days ago, he seemed almost resolved to accompany his father home, but assured me that the instructions I had given him should not be lost upon him; that he saw clearly, from the Bible, that the Messiah was come in Christ Jesus, and that he certainly hoped what he had begun would be accomplished, though he might not be permitted to do it here in Königsberg. He also assured me that he would take the New Testament and other little books with him; and I endeavoured to impress his mind with the solemn truths of the Bible respecting our salvation, to the last moment. It was indeed not without heartfelt sorrow that I parted from this nice young man.

“Another Jew declared that he had no business here in town this time, but had come merely for the purpose of being baptized. He looked respectable, and was rather better educated in general knowledge than most of the Russian Jews. But he said, as his transition to Christianity must be a secret to the Jews, he would thereby be deprived of the means of his support during the time of his instruction, and consequently gave me to understand plainly enough that he expected it from me. Now if I had been able to observe that a real work of grace was begun in his heart, I might perhaps

have found it possible to procure the necessary maintenance for him during the time of his instruction. But as this was not the case, and his applying for baptism seemed rather to be the effect of discontent with Judaism, I did not feel myself at liberty to engage with him, but told him that he should remain a Jew till he had made himself better acquainted with the principles of the Christian religion, and thus come to the conviction, that he must embrace the faith of Christ if he would save his soul. Thus, after having entreated me again and again that I would receive him as a candidate for baptism, he went away. I know well enough that acting in this manner we do not all that we ought to do as Christians, and to say the least, do not afford to the Jews full opportunity of becoming acquainted with the truths of the Gospel, and giving them a trial if they will receive them with the heart, or rather make a trial with them to see if the Spirit of God will work upon their hearts under the instruction given to them, and thus being prepared, profess Christ as their Saviour. But as matters stand at present, and no provision is made for entering upon such a trial, I do not know how to act otherwise than I acted in this case, and in many similar cases."

§ 21. "This evening Isaac M. came to me. He is a native of Wilna, and well instructed in talmudical learning. He told me that he had never before been in Prussia, but that he had received a Hebrew New Testament, and the tracts Nos. 8 and 9, from a Jew in Wilna, who had brought them from Königsberg. He was thereby led to examine into the truths of the Christian religion, and was satisfied that the Messiah was come in the person of Jesus Christ, and was therefore come here to be further instructed and baptized.

I found him pretty well acquainted with the New Testament, and the difference between the Jewish and Christian religion, and as far as I can judge, he is a sincere and well-meaning Israelite. But, like almost all the scholars and teachers of the Talmud, he is poor, and in want of every thing. And as he is about twenty-seven years old, and, by much reading, short-sighted, he is unfit to learn a trade, and consequently his prospect of future subsistence very dark. But what shall I do? For one or the other reason I have sent so many away already this year, who applied for baptism, and shall I send this one again, who in all other respects seems indeed very promising, except that he will want considerable assistance? By the help of God I will try to do what I can to him and for him.

“Nov. 20.—I. M. has come to me, since his arrival here, more than once every day. We have read together in the Old and New Testament, and I pointed out to him, as much as possible, the proofs concerning the Messiahship of Jesus, and represented to him what is necessary on our part to become personally interested in his salvation. I have seen no reason to change my opinion of him; on the contrary, I seemed to see more and more that he is a sincere character, and the Spirit of God working in his heart. But as I could not lodge him myself, nor point out to him a lodging in a Christian family immediately when he came here, he was obliged to go to an inn where other Jews lodge. His sentiments and intentions were soon known to them, and this brought him not only into present troubles, but threatened to prepare still greater ones for him. Some Jews from the same place with him have declared that they will immediately write to his father, informing him of the steps of his son; which, no doubt, will

bring him here without delay. M. honestly confessed he should not mind it so much, if he was already more settled and strengthened in the faith, but as he is but a beginner, he is afraid that the temptation might be too great for him, and prove dangerous. He, therefore, asked me, if he could not go to Berlin, where he would be able to pursue his object without being observed and watched by the Jews. I must say that I have always serious objections to a Jew travelling from place to place, but in this case I could not say much against it. Consequently, I gave him a line of introduction to the Rev. Mr. Kuntze, and recommended him to the Lord of our salvation, praying that he may reveal his love and mercy to him more fully, and thereby draw him to himself entirely."

In the month of May last, whilst at Berlin, I became personally acquainted with this most interesting rabbi, but am sorry to say, that after having been under the care of the Jewish Society, they were obliged to withhold from him any further support, not being able to find suitable employment for him. Oh! how gladly would I have taken him with me to America, and at least fifty more who wished to accompany me, had the settlement been actually established and ready to receive them. O Lord, hasten it for thy name's sake.

§ 22. I will now close this part of my narrative with a short extract from the Journal of the Rev. F. C. Ewald, Missionary at Tunis. "With the five young Jews, whom I had for instruction, I had great trouble and anxiety. One of them, who was so cruelly attacked and ill-treated by his relatives when they discovered that he wished to become a Christian, that he fainted on the spot, fell sick, and lingered till a few days ago, when he died. Another has been quite

removed from here ; a third is yet here ; the fourth does not come near me ; Elkan only has remained faithful ; as soon as he is baptized I shall send him to London ; for it will be impossible for him to remain here." Alas ! what is the poor baptized Jew to do in London ? Will he meet here with circumstances more advantageous to his temporal support ? Certainly not. For although the Society has had nearly 20,000*l.* income during the last year, yet not a penny dare they spend to supply the temporal wants of the poor inquiring, or already baptized Jew. Nor will he meet with much more encouragement from the Operative Institution, as appears from the many promising applicants which have been refused admission. To be supported by a few friends for some time till he is baptized, and then to give him a certificate of his baptism, and a box of goods to the value of five or six pounds, and send him out into the wide and wicked world to get his livelihood, is only to expose him to temptations, want, and misery, and to throw upon the Christian public, and especially on the ministers of the Gospel, another heavy burden, of which they have already so much and so justly complained. The same expense, and perhaps less, would carry him to America, where, I hope and trust, he will soon find divers employments, as well as Christian instruction.

§ 24. The following letters are from one who has had much to do with the cause of the Jews :—

“ Rev. and Dear Sir,—The bearer of this note, J. F. is a Jew, whom I believe to be seeking after the truth, as it is in Jesus. I am afraid that unless some Christian friend takes this young man by the hand, he will be compelled to return to Jewish darkness and superstition for the want of employment. You will

find him a very interesting person, and much improved since he has visited the Mission-house. But we are compelled to say, 'Depart in peace, be ye warmed and filled, notwithstanding we give them not the things which are needful for the body.'

"Yours truly."

"Rev. and Dear Sir,—I send you another wandering Israelite, seeking for employment as a shoemaker, but finding none. He is anxious to embrace Jesus as the only hope of salvation; but there are no means for his support during instruction. He has visited the Mission-house for some weeks, and has been very diligent in reading the Word of God. The more I read and consider the 'Circular' respecting the American Settlement for Jewish proselytes, the more I rejoice, because I think it will remove the greatest stumbling-block which prevents hundreds of Jews from embracing Jesus, the only way, the truth, and the life. I do not speak at random, for after more than twenty years' experience, I am more and more confirmed in the opinion, that teaching a Jew some useful trade, that he may work with his own hands, is the only effectual way to promote Christianity amongst the Jews. I knew a young man, some years back, who was baptized, and not being able to obtain employment, was driven to madness, threw himself into the New River, and was drowned.

"*London, May 10th, 1838.*"

§ 25. Third—To ascertain the sentiments of the friends in Germany on the subject of a Settlement, and to arrange matters relative to the printing and circulation of "Joseph and Benjamin," I have lately visited that country.

With respect to the publication, I delivered to the

Berlin Society for promoting Christianity amongst the Jews, a complete translation of the work in the German language, and gave them the sole copyright of publishing the same, for the purpose of circulating it amongst the Jews, either for money or gratuitously, as circumstances may direct, and for selling it to other persons; and the money thus received from the sale of the book, to be a sacred fund to print future editions, the first edition to consist of 5000 copies, and the expense of printing and binding to be paid out of the money collected by me for that purpose.

With respect to the Settlement, I submitted the subject to the Berlin Society for affording Christian Supplies to Jewish Proselytes, who, after a full and deliberate discussion, came to a unanimous Resolution, of which the following is a correct translation:—

“ Having received from the Rev. C. F. Frey, Agent of the American Society for Meliorating the Condition of the Jews, a plan of a proposed settlement to be established in the vicinity of New York, for Jewish proselytes, where they are to be taught trades, and to receive Christian instruction, we cannot help expressing our most cheerful approbation of this scheme, and most cordially wish that it may soon be realized and crowned with rich blessings from above.

“ Much and repeated experience with individual proselytes, has taught us the great difficulties of procuring for them suitable places of employment, as well as the necessary care and inspection over them, which can be had only in a separate and distinct institution. We have, therefore, often wished that a Settlement for Jewish proselytes might be established in this country, but as none could be established hitherto, and as there is no prospect under present circumstances of such an

establishment, we have greatly rejoiced to hear of the proposed plan for establishing a Settlement in the vicinity of New York ; and as we shall not want opportunities of recommending this Institution, as soon as it shall be open, to such Jews as are inquiring after truth and are willing to learn a trade, we are ready to assist such proselytes as may apply to us, and are found to have the necessary qualifications, in their emigration to America, as soon as they shall have received the Government sanction or passport.

“Signed and sealed by order of the Committee,

“VOCKE, President.

“*Berlin, June 1, 1838.*”

I have just received a letter from Berlin, informing me that a most respectable converted Jew has promised to give five hundred dollars to pay the expenses of Jewish proselytes in their emigration to join the proposed settlement.

§ 26. On my return from Berlin, I preached at Hamburgh, by appointment, a sermon on the present and future state of the Jews, and after service the friends had a meeting on the subject of the Settlement, and the following Resolution was unanimously adopted, and signed by the Rev. J. Rheeder, Rev. J. C. Moritz, Missionary to the Jews, and many others :—“We the undersigned, considering the great difficulties with which converted Jews, and such as are inquiring after truth, have to contend, springing out of the prejudices of their brethren, and their inability to procure employment, are convinced that some place of refuge into which they can be received, would be very desirable ; we therefore recommend the brethren in London to take the subject into their most serious consideration.

“*Hamburgh, June 11, 1838.*”

§ 27. Having also corresponded on the subject with the Society for the Jews at Frankfort-on-the-Main, and with several missionaries who have laboured amongst the Jews for many years, I have received their answers all in favour of the proposed Settlement, and strongly recommending the formation of a Society in London, to aid Jewish proselytes in their emigration to join the American Settlement.

§ 28. During my preaching tours through a great part of this country, the following Resolution has been signed by more than one hundred ministers of different denominations :—"We, the undersigned, convinced that some plan to furnish employment, in connexion with Christian instruction, to such Jews as are professedly inquiring after truth, is absolutely necessary to give effect to the efforts made for their conversion to the faith of the Gospel, and approving on the whole the design of the American Society for Meliorating the Condition of the Jews, as detailed to us by the Rev. C. F. Frey, beg to recommend the formation of a Society in London, and in other parts of Europe, to aid inquiring Jews in their emigration to the United States."

Thus, dear reader, I humbly hope that what has now been stated, and much more might have been added, will be sufficient to show the necessity and expediency of the proposed Settlement for Jewish proselytes, and the desirableness of forming a Society in London, to aid such proselytes in their emigration to America.

§ 29. The preceding statement will also furnish a satisfactory answer to the question so frequently proposed, and that with much surprise, viz., Why the great and respectable body of Dissenters are doing

nothing for the conversion of the Jews? It will evidently appear, that it is owing to a want of opportunity, rather than a want of zeal and love for the salvation of Israel. Comparatively few of the present generation are acquainted with the origin of the present efforts to promote the conversion of the Jews; and the circumstances which led to the change in the London Society for promoting Christianity amongst the Jews to become an exclusive Episcopalian Society.* It was the love and zeal of Dissenters which originated and continued these efforts for the space of ten years; but when the Society had become involved in a heavy debt which threatened the utter ruin of the Institution, and an individual having proposed to pay the whole debt on condition that the Dissenters would give up the cause to the Episcopalians; the Dissenters, rather than seeing the cause sink, at a public meeting in 1815, complied with the condition; and since that period, they have neither been permitted to have any hand in the management of the affairs of the Society, nor have they been solicited to afford their aid in any other way. But as the Society is professedly a spiritual Society, and makes no provision for the temporal support of the Jews, and as no other effectual means have hitherto been adopted, it is exceedingly desirable that a new distinct Society should be formed, composed of Christians of different denominations, to aid Jews in their

* Last summer, at a Meeting of an Auxiliary Society for the Jews, the Bishop in the chair, and most of the clergy in the diocese present, a Report was read, in which it was stated, that the Episcopal Church was the only Church in the world that did anything for the Jews, and that their efforts commenced in 1815. I leave the reader of the preceding narrative to judge of the correctness of that statement.

emigration to join the American Settlement for Jewish Proselytes. May the Lord incline the heart of every reader to come up to the help of the Lord in this good and important cause.

§ 30. And are there no arguments or motives to enforce the duty of Christians to aid in this good and all-important cause? Yes, there are, and that not a few, as will be shown in the next Part. In the meanwhile I would beg the reader most earnestly to peruse carefully and prayerfully the following passages of Sacred Writ :—"O Israel, thou shalt not be forgotten of me." (Isa. xlv. 21.) "Touching the election, they are beloved for the fathers' sakes." (Rom. xi. 28.) "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." (Rom. x. 1.) "Oh that the salvation of Israel were come out of Zion!" (Ps. xiv. 7.) "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi. 26.) "Salvation is of the Jews." (John iv. 22.) "What advantage then has the Jew? Much every way : chiefly, because that unto them were committed the oracles of God." (Rom. iii. 1, 2.) "To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 4, 5.) "Through their fall salvation is come unto the Gentiles. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief : even so have these also now not believed, that through your mercy they also may obtain mercy." (Rom. xi. 11, 30, 31.) "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the

Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. xi. 12, 15.) Suppose, dear reader, the Saviour should add, "Do this in remembrance of me, and what you do to these my Jewish brethren and kinsmen after the flesh, you do unto me, and I will reward you openly." Would you, could you withhold your helping hand? No! No! surely not!

END OF PART I.

PART II.

THE DUTY OF CHRISTIANS TO SEEK THE
SALVATION OF ISRAEL.

§ 1. To illustrate and enforce this part of the subject, I might commence with the comprehensive command of our Divine Redeemer, "Thou shalt love thy neighbour as thyself." This command is binding upon every Christian—the duty of endeavouring to promote the eternal happiness of every son and daughter of Adam; and are the Jews excluded? Surely not. For whatever arguments can prove our duty to seek the salvation of any people, will apply equally to the Jew, as to the Mahomedan, or the heathen. "But this mode of reasoning," said my venerable tutor, Dr. Bogue,* "does not satisfy me. I feel that I am not doing justice to God's ancient chosen people, while I place them on a level with the mass of the Gentile world. They have more particular claims upon us; they have a superior

* I would observe, in this place, that in illustrating and enforcing the duty of Christians, I felt a great difficulty in using my own thoughts and words, lest I should be charged with pride or selfishness, or be carried away by feelings of love, pity, and compassion for my dear Jewish brethren, "to speak unadvisedly with my lips." I have, therefore, frequently and largely preferred quoting what others have said on the subject.

title to our regard; and our obligations to seek their conversion and salvation, are bound upon our hearts with stronger cords.”*

I will endeavour, dear reader, to select a few arguments, from out of the many, that will enforce the duty of Christians to seek the salvation of Israel.

First, let us consider the superior claims which the Jews have upon Christians.

§ 2.—I. THEIR AFFLICTED AND DEGRADED CONDITION DEMAND THE TENDEREST PITY AND COMPASSION.

“To him that is afflicted pity should be shown from his friends,” Job vi. 14. Were a man of wisdom to form a scale of degrees according to which pity should be shown, he would doubtless write the Jews upon the uppermost line, as a body of people who have the most powerful claim to the tenderest compassion of the disciples of Jesus Christ. “The recollection of ancient grandeur and glory tends to enhance the sense of present humiliation and distress.”

Persons who have always been poor and miserable, have a claim on our pity and relief; such is the state of the poor heathen. But when persons who were once elevated to the throne of dignity, and stood in the foremost rank of human exaltation, but have since sunk into the very abyss of wretchedness, and their very names serve to express contempt and misery, their state more forcibly moves the soul. Such is the case of the poor Jews. What then must be the feelings of my dear people, when comparing their present degradation and misery with their former glory and felicity? “Formerly they were the people of God, when none else were his

* Sermon before the London Missionary Society, 1806.

people; and among them Jehovah dwelt, when no other nation raised him a habitation. By them was he honoured and adored, while every one else fell down and worshipped stocks and stones." From the days of Abraham to the coming of Christ, they were unto God "a peculiar treasure above all people, a kingdom of priests, and a holy nation," Exod. xix. 5, 6. "To them pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever," Rom. ix. 4, 5. "What nation was there ever like unto that great nation, that has had God so nigh unto them as the Lord their God was unto Israel?" "But how is the gold become dim; how is the most fine gold changed!" Lam. iv. 1. "How does the city sit solitary that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!" Lam. i. 1. If her honours were unparalleled, no less unparalleled have been her calamities. Having rejected the Messiah, and called for his blood on them, and on their children, a righteous God has hid his countenance from them, and wrath has come upon them to the very uttermost, and that for ages together without mitigation.

How awfully true the prediction of Hosea iii. 4, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." And in the language of Asaph, my dear people may say, "They have burned up all the synagogues of God in the land; we see not our signs; there is no more any prophet, neither is there among us any

that knoweth how long," Ps. lxxiv. 8, 9. Did our fathers sit down at the rivers of Babylon, weeping and hanging their harps on the willows, refusing to sing the Song of Zion in a strange land, although they knew that their captivity was only to be for seventy years; how much greater the affliction of Israel, which has continued for nearly eighteen hundred years, and none can tell "how long." Well may they adopt the bitter lamentation of Jeremiah and say, "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord had afflicted me in the day of his fierce anger; from above hath he sent fire into my bones, and it prevaieth against them," Lam. i. 12, 13. With greater propriety than Job may Israel say, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God has touched me," Job. xix. 21. However great his afflictions were, they were but of an earthly nature and of a short duration; and under all his troubles he had not lost the favour of God, nor the powerful support of a full assurance of an interest in his Saviour, and the hope of a glorious resurrection to eternal glory and felicity. Hence, immediately after he had uttered the forementioned bitter complaint, he checked himself, as it were, and from a heart everflowing with peace, comfort, and joy in believing, he exclaimed, "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within

me," Job. xix. 23—27. But how widely different has been the condition of my dear people? Their cup of affliction has been unmixed with a drop of consolation. With the loss of their country, their city, and their temple, they have lost all the comforts and supports of true religion. Sacrifices, the life and soul of the Mosaic dispensation, having ceased, their present code of religion has become a mere dead skeleton; so far from comforting and supporting, it has served them like "the lamp of the sepulchre, which serves to discover, whilst it cannot disperse, the blackness of the surrounding darkness." My dear people having lost sight of the glorious Gospel, the glad tidings of salvation, of pardon, peace, and eternal glory, through the all-atoning sacrifice of the Messiah, and still clinging to the holy, just, and good law, which, whilst all-sufficient to condemn, is neither able to pardon the guilty, nor cleanse and purify the defiled and polluted conscience of the sinner; have found by sad experience the force of that declaration of God's holy Word, "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. xviii. 14. Hence they are without spiritual consolation and support under affliction, and without a joyful hope in the all-important hour of death. For seven long years, whilst officiating rabbi in the synagogue, it was my painful lot to attend the sick and the dying; and whilst I found all of them sensible of their being sinners, exposed to the wrath of Almighty God, I never found one saying, like good old Simeon, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" Oh, how painful the scene of a dying sinner without the hope of salvation! How often did it bring to my mind the following affecting story which I had frequently read in the Talmud:—

“When Rabbi Jochanen Ben Zachai was sick, and his disciples saw him weep, they said, “Thou light of Israel, the right hand pillar, the strong hammer, why dost thou weep?” He answered, “If they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave; who if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; if he condemned me to death, that death would not be eternal: whom I could soothe with words and bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, who liveth for ever and ever; if he be angry with me, his anger will last for ever; if he put me in bondage, his bondage will be everlasting; if he condemn me to death, that death will be eternal; whom I cannot soothe with words or bribe with riches. When besides there are before me two ways; the one to hell, the other to Paradise, and I know not to which they are carrying me, should I not weep?”—*Talmud Berachoth*, fol. ii. col. 12.

Now, dear reader, if such were the agonizing and desponding feelings of a Rabbi, so renowned for learning and piety, what must not be the fear and terror of the people at large? And is it then not the duty of Christians to weep over their ignorance and misery, and inform them, as Paul did the Hebrews, “Forasmuch then as the children are partakers of flesh and blood, he (Christ Jesus) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage.” * Heb. ii. 14, 15.

* See the fear of death to which the Jews are in bondage, to

§ 3. But whilst the *spiritual* misery of the Jews beggars description, their *temporal* circumstances have not been any better; scattered through every country, the predictions of the prophets respecting them minutely fulfilled, they have for many centuries been a by-word and a proverb, the very scorn and outcast of the world. What persecutions, what massacres, what confiscations, what expulsion and banishment, have not my afflicted people endured in all ages of their dispersion! But between their spiritual and temporal afflictions there is this great difference. The former was inflicted by the hand of a righteous God as the just reward of their deeds, but the latter was inflicted by wicked men who hated them without a cause, and persecuted them without pity. "Is, then," says the eloquent Hugh Stowell, "this accumulated charge of guilt against the Church, as well as the thrilling appeal we would adduce from it, to be warded off by the irrational, unscriptural, and heartless argument, that all the hardships inflicted on Jews having been judicial, we have only been accomplishing the determinations of heaven in all that we have committed against them? Judas in betraying, and Pilate in condemning the Lord of Glory, were accomplishing the determinations of heaven—were they therefore held guiltless before God? Let the dark horror and fearful end of the betrayer tell! The determinations of heaven against the Jews must have been fulfilled, but were there not sufficient instruments besides the Church to fulfil them? It was consistent in the fierce impostor of Mecca—it was consistent in the barbarous devotees of idolatry, to ravage the descendants of Abraham; but for the Christian Church to have which the Apostle alludes in this passage, fully stated in "Joseph and Benjamin," vol. i. p. 375.

lifted up her heel against them; for her, inheriting, as she did, all her blessings through them, to have outdone the false prophet, and rivalled the idolater in oppressing them, involves a parricidal baseness which language can scarcely exaggerate." I most sincerely pray, "Father, forgive them." "Now if our compassion ought to be proportioned to the wretchedness which we compassionate, can it be denied that the unexampled afflictions of the Jews entitle them to supreme commiseration? Taking the lowest ground, simply asserting their supremacy in woe, how overpowering their demands on our pity! But were we to discover that the misery which thus demands our sympathy had been either inflicted or enhanced by ourselves, what accumulated force would their appeal derive from such a circumstance."* I proceed, therefore, to consider another claim which the Jews have upon Christians, viz.:—

§ 4.—II. THE INJURIES INFLICTED REQUIRE RESTITUTION AND SATISFACTION.

"Brethren, I feel myself at a loss for words to express this motive with becoming force, and for skill to set it in that strong light which it demands. Could I but even approach to what this subject has a title to, every heart must be moved and yield itself to the power of conviction."—*Bogue*.

The Jews have been injured both negatively and positively. Christians are verily guilty both of the sin of omission and commission. For ages past no man cared for their souls. Need I to prove again that it was always the duty of Christians to seek the salvation of Israel? that there never was a time when we were

* Sermon at the Anniversary of the London Society for Promoting Christianity amongst the Jews. May, 1836.

not bound by the law of love to use our most earnest endeavours to deliver them from their unbelief, and to bring them to Jesus as the Saviour of sinners? And is neglect no sin? Is there no criminality in having been inattentive to their eternal happiness? If a brother had been perishing for hunger, and we had let him remain in that situation till death overtook him, how severe afterwards would our reflection have been! And is there no ground for severe reflections here? How comes it, that Christians never thought of their unhappy brethren, the seed of Abraham? "How mournful," says Dr. Bogue, "that we could be insensible of the obligation to so great and so plain a duty! It is a humbling consideration to us all; and we may well lie in dust and ashes at Jehovah's feet, crying out, Guilty, guilty! unclean, unclean!"

But the Gospel has not only been withheld from the Jews, but various stumbling-blocks have been thrown in their way. Instead of presenting before their eyes the principles of Christianity in their divine, heavenly, and lovely character, the conduct of its professors has led them to despise and hate them. For as the tree is known by its fruit, so the Jews judged of the Christian religion by the conduct of its professors. "In every country where the Romish faith exists, and especially where it is established, the sight of their worship and of their churches must be disgusting and revolting to the Jews in the extreme. The worship of one true God is the fundamental article of their religion; but in the communion of Rome, they hear prayers addressed to creatures, to the Virgin Mary and the saints. The adoration of graven images has justly been held by the Jews in the fullest abhorrence. But in every place of worship they appear in silver and gold, in wood and

stone, and the lowliest adoration is paid them. When they pass along the street, and meet a priest carrying the host, which they will call, in plain language, *a wafer in a box*, and see the people all kneel down in the mire with deepest reverence, and they are told that this is (*le bon Dieu*), the gracious God—what can be expected of Jews in these situations? That they should embrace such a religion? No! who could wish them? But that they should look upon it with cordial detestation and sovereign contempt.

“Nor are the wicked lives of Protestants less stumbling to the Jews than the idolatry of the Romans. Do they not see what is as bad or worse? Do they not hear blasphemies, and oaths, and imprecations, coupled with the name of the blessed Jesus, every hour ascend to heaven? Do they not behold intemperance,* lewdness, injustice, nay, every crime committed that can offend God, or render man guilty? To instance in one sin; while the Jews profess, and in general do actually show much regard for the Sabbath, as a day of rest, from business and from pleasure, do they not see the mass of those who call themselves Christians, making it a day of business or of pleasure, and treating the Divine command which they profess to reverence, with the utmost contempt? What ideas can they form of our religion? and have they no claim, that justice should award them a suitable compensation?”

But most of all have the Jews been made to stumble by the cruel manner in which they have been treated, both by Roman Catholics and Protestants:—“In lands

* What would Dr. Bogue have said if he had witnessed those abominable gin-palaces, which abound so much in the metropolis, and especially in those places already the abodes of ignorance, misery, and wretchedness?

designated Christian, no less than in Pagan realms, derision, oppression, spoliation, and proscription have hunted the exiles of Judah fiercely as the bloodhound tracks his prey. Their property has rarely been held sacred, or their persons inviolate: unsparing confiscations have a thousand times stripped them of their possessions, and inexorable banishments driven them from shore to shore;—alike the victims of the rapacious tyrant and the infuriate rabble, they have been alternately ground down by political cupidity and trampled in the dust by the frenzy of popular fanaticism. To murder them has scarcely been reputed a crime, and to torment them has been regarded as a meritorious service. France, Spain, Germany, and Russia, are equally infamous for Jewish suffering and stained with Jewish blood. Would that England, our native land, were guiltless! But history testifies that her criminality is dark indeed. During the period of the crusades, indiscriminate havoc was made of the devoted people. On one occasion, in the city of York, fifteen hundred of them, including women and children, having been hemmed in on every side, refused all quarter, and goaded on to madness, became, in the frenzy of despair, their own mutual murderers. On another occasion, a British monarch—libeller of the name—ordered seven hundred Jews to be butchered, their dwellings to be pillaged, and their synagogue consumed. Another English king, disgracing the sceptre which he swayed, first plundered the Jews resident in this country of all their property, and then drove them forth into desolate banishment—fifteen thousand pennyless, homeless, hopeless wanderers. Centuries passed away before the footsteps of this outraged race again marked our desecrated shores.”—*Stowell.*

Shall justice cry aloud for restitution and satisfaction for injuries so various, accumulated, and aggravated, and not be heard? What! not be heard in Britain? Will the nation who has so liberally paid twenty millions to free the West Indian slave, do nothing to emancipate the poor Jews, and restore them to the land of their fathers? May I not hope that a zealous advocate will stand up and plead their cause in Parliament, and the Queen become a nursing mother? O Lord, hasten the deliverance of Israel!

§ 5.—III. THE VOICE OF EQUITY AS WELL AS JUSTICE DEMANDS OUR MOST SERIOUS ATTENTION.

“That we Gentiles,” says Dr. Bogue, “received the Gospel from the Jews, and are indebted to them for all that we know of Jesus, and redeeming love, will be universally acknowledged, for the Gospel came forth from Zion, and the Word of the Lord from Jerusalem, and on this account their debtors verily we are. What I plead for, brethren, is that you and I should acknowledge and pay the debt, by communicating to them that Gospel which they first communicated to us. That this may be placed at the head of the list of cases of equity, will appear from a more ample statement.

“It is the very same thing that the Jews did to us, which it is required that we should do to them. It was the Gospel which they gave to us; and it is the Gospel which we are called upon to give to them. This can be done without injuring ourselves. The assistance required from each individual Christian for this purpose is such, that impoverished by it no one can be, or even sensibly affected in his circumstances. If there be a change, he will consider himself the richer for what he gives. Those Jews who first communicated the Gospel

to the Gentiles, left father and mother, brethren and sisters, and their home, and their country, and their worldly business and substance, in order to enrich us, with the heavenly treasure: but how small in respect to sacrifice is that which is required of us in return? Further, it can be done too with far less difficulty and danger. Those benevolent Hebrews, who conveyed the Gospel to us, whether immediately, or by the intervention of others, in order to accomplish the object, were obliged to leave their native country, and to travel through many a land in much labour and toil, or to embark on the ocean with danger a hundredfold greater than at present, that they might reach the wished-for rest: and wherever they went, they carried their lives in their hands. (See 2 Cor. xi. 23—28.) To the savage caprice, to the cruel hatred of our ancestors—unfeeling, bigoted, barbarous pagans—they were exposed. Contempt, reproach, ridicule, insult, injury, were their daily lot: they had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments; and many of them suffered death in its most horrid and cruel forms. To repay the mighty debt, we need not leave our own country, nor our fathers' house. The posterity of Abraham dwell in the midst of us; and if they receive the Gospel, they will carry it for us to their brethren in foreign lands.* I shall only add," continues Dr. Bogue, "that the debt has long been owing; and, therefore, it is more than time that it should be paid. It is now upwards of sixteen hundred years since the inhabitants of this island first received

* When this sermon was preached in 1806, I was the only Jewish preacher known in the world: there are now, blessed be God, more than forty of my Jewish brethren who preach "the glorious Gospel of the blessed God." What has God wrought?

the Gospel, and the Jews communicated to us of their spiritual things. How much may we now consider it as enhanced in value; and the obligation of repaying it increased? Were we to suppose the original debt of us Gentiles to the Jews to be valued at ten thousand pounds, I ask you who are skilful in calculation, what at the distance of sixteen hundred years is its amount, when laid out at interest to the best advantage? All the gold and silver, all the precious stones on the face of the earth, which are so carefully preserved and highly prized by the hundreds of millions of their possessors, would not be sufficient to repay it. By all these considerations may I not hope that your minds are so strongly impressed with your obligations, that you are anxious to depart, that you may begin this day to pay the debt of equity. But stop till I present some other considerations to your notice."

§ 6.—IV. GRATITUDE FOR FAVOURS RECEIVED CALL FOR ACTS OF BENEVOLENCE AND KINDNESS.

Public opinion, in every civilized age, has always sanctioned the demands of gratitude by her powerful voice, and holds out her finger with contempt and detestation at the man on whose forehead is written *ingratitude*; but the Gospel marks ingratitude with the hottest brand of infamy, and it holds up gratitude as one of the most powerful principles in the Christian's breast, in which it confides, for the production of the most powerful and important effects.

"We cannot unfold the sacred volume," says Mr. Stowell, "but every page is fitted to remind us how much we are indebted to the Jews. The holy men of old, who wrote as they were moved by the Holy Ghost, were Jews. It is next to certain that not one inspired

penman sprang from any other race. Realize this as often as you dwell upon the records of eternity, and it cannot fail to enlarge your hearts towards the desolate posterity of patriarchs, prophets, and apostles. Whenever, therefore, the simple but most sublime Mosaic records fill you with adoring awe, invigorate your faith in the Paternal Providence, and enhance your reverence of the glorious majesty of God—remember Moses was a Jew. Whenever the sweet Psalmist of Israel awakes the deepest echoes of your souls; whenever he enables you to pour forth the fulness of your hearts, whether in the bitterness of sorrow, the importunity of prayer, or the extacy of praise, forget not—David was a Jew. Whenever the son of Amoz, in his chariot of fire, wafts your spirit to the skies, or bears you with eagle flight along the glowing path of prophecy—now kindling you into awful rapture, and now melting you into hallowed sadness, bear in mind—Isaiah was a Jew. As often as the four Evangelists lead you to trace the footsteps of your blessed Master, hang on the gracious accents of His lips, or watch His miracles of mercy; as often as they conduct you to Gethsemane and Calvary, to weep over his agony and bloody sweat, His cross and passion, or guide you to the garden, bidding you ‘Behold the place where the Lord lay,’ and triumph in His glorious resurrection and ascension, be it recollected—the Evangelists were Jews. As often as the fervid Paul overpowers your understandings with divine demonstration, rivets the anchor of your hope within the veil, or fans your glowing gratitude to Him that washed you in His blood, bethink you—the great apostle of the Gentiles was a Jew. As often as the tender John breathes through your souls the influence of a Saviour’s love, and yields you the fruition of that more than

earthly luxury—the luxury of loving others as yourselves, or as often as he transports you to the loftiest pinnacle of prophecy, and thence discloses to your view in mystic vision, all the future history of the Church, her conflicts, and her conquests, till the glorious consummation when time shall be no longer, remember—the beloved disciple was a Jew. What shall we more say?—every statute that guides us, every admonition that guards us, every consolation that cheers us, every hope that animates us, every promise that rejoices, every assurance that sustains us, all we enjoy in this life and all we anticipate in the next, stands associated with the house of Israel.

“And is the measure of our obligations to Israel yet full? No, men and brethren, Jesus was a Jew. ‘He took not on him the nature of angels, but he took on him the seed of Abraham,’” Hebrews ii. 16. “Oh, Christians,” says another writer, “by whom have you been reconciled to God? Was it not a Jew, who shed his own blood, that by his death you might live: through whose intercession the Holy Ghost condescends to dwell in your hearts, to cheer you by his grace in every time of need?” “If,” says Dr. Bogue, “when we were labouring under a painful disease, a kind physician stepped in and healed us: if, when we were groaning in a state of abject bondage, a person who saw us there and felt for us, kindly paid the price of our redemption, and procured our release: if, when we were exposed to the punishment of death, and justice called aloud for the execution of the sentence of the law, he, to our astonishment, put himself in our place, and suffered that death which we deserved; that by suffering it we might live: if, when we were involved in debts which we could

never pay, he generously, without solicitation, discharged them all : if, in addition to this, he loaded us with riches, and put into our hands the title-deeds of an inheritance ! to such a friend what does gratitude say is due ? But was there ever such a friend in this depraved world ? Yes, such a friend there was, nay such a friend we have, who healed our spiritual diseases, who rescued us from the slavery of sin, and the tyranny of Satan. Who died in our room to deliver us from eternal death, and to purchase for us everlasting life. Who paid all our debts, ‘ who, though he was rich, for our sakes became poor, that we through his poverty might be made rich ; ’ and who has conferred upon us ‘ an inheritance which is incorruptible, undefiled, and which fadeth not away.’ And who is this friend ? He is a *Jew*, Jesus of Nazareth, of the seed of Abraham according to the flesh. For such favours, what does gratitude say is owing to the Jews ? I might rather ask, what does she say is not due that we may render, in order to deliver them from all their miseries which they suffer, and put them in possession of all the happiness which it is possible for them to enjoy.” Now, dear reader, if bowels of compassion form a peculiar feature in the Christian character—if ingratitude be a monstrous sin—if it be our duty to be just in all our dealings, and whenever we have wronged others, to make restitution to the utmost of our power, then it is our duty to attend to the present state of the Jews, and to employ means for their conversion.

I proceed to the second argument, to enforce the duty of Christians to seek the salvation of Israel, viz. :—

Secondly, The great encouragement which God has given us, both in his Word and in his Providence.

§ 1. To the man of the world the hope of success is the sole motive and spring of his actions, but the will

of God is the pure motive, and the all-powerful spring of action to the Christian. Had he the prospect of gaining a world without the approbation of his heavenly Father, he would not attempt the enterprize. But in seeking the salvation of the Jews, he is sure both of acting agreeably to the will of God, and of meeting with success. That it is the will of God that the Jews shall be converted will hereafter be proved by the many precious promises contained in the unerring Word of God, written and preserved for the encouragement of our faith, prayer, and action ; and that our efforts will be crowned with success, is evident from the remarkable dispensations of God's providence in the present period.

Our blessed Lord reproved the Jews for neglecting to observe "the signs of the time" respecting his kingdom, and shall we neglect to observe the wonderful signs of the time respecting the restoration and conversion of Judah and Israel? For the last fifty years, the way for their restoration to the land of their fathers has been preparing in a manner unparalleled in the history of the world. When the deliverance of Israel from Egyptian bondage drew nigh, God raised up Moses and Aaron ; when the captivity of Babylon came to a close, God called for Cyrus his servant ; and has God done nothing in our day to show that the captivity of my dear people is drawing to a close? Yes! dear reader, to point out all the remarkable events which have taken place since the beginning of this century only, would by far exceed the limits of this work. I confine myself, therefore, to a few of those only which directly relate to the present subject. Is it not a striking fact, that my dear people have of late years manifested a more earnest desire and firmer expectation of a *speedy* return to the land of Canaan than has ever before been known?

"Wesley's Journal" mentions a national fast being

appointed, which all sects observed. The Jews showed their loyalty by fasting and prayer. A remarkable part of their public petition in the synagogues was, "Come, let us *return* to Jehovah, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Oh, Lord! incline the heart of our Sovereign Lord King George, and the hearts of his Lords and Councillors, to use us kindly and all our brethren, that in his days and in ours, we may see the *restoration of Judah*, and that Israel may dwell in safety, and the *Redeemer come to Zion*. Māy it be thy will! and we all say, Amen."

"From Poland a large emigration has taken place of those who go to await Messiah's coming on Mount Zion, whilst many have beheld him in Jesus. Their writers and their chief men everywhere, and indeed, all sorts, express this expectation. The existence of such expectations is a phenomenon unparalleled in the history of any people, and unaccountable, except by the influence of Revelation. The late revival of these expectations by D. Levi's work on the prophecies and signs of the approach of the Jews' deliverance is remarkable."—*Grave's Pentat.*

§ 2. A general change in the treatment of Jews, who, till this century, were everywhere "trodden down of the Gentiles," is another preparation sign. Buonaparte had made declarations in their favour, and given them citizenship, in which most countries, subject to his arms, followed him. Alexander published an ukase for the settlement of all *converts* in his royal establishment at Moscow, like Cyrus' edict for their return from Babylon. The very discussion of the subject in all states—the Protocol at the Congress at Aix-la-Chapelle—all show the abolition of tyranny over Judah, and "the accom-

plishment of the indignation against the holy people to be near."

"A proclamation at Frankfort admitted the Jews to equal participation in all rights and privileges. So did Saxony. A consistory of Israelites was established at Rome. 1803, an establishment was formed at Copenhagen to instruct their youth. 1800, the Church Missionary Society devoted a portion of their funds to the Jews. 1806, Buonaparte convened, at Paris, a Jewish Sanhedrim to re-organize their worship. They embraced this opportunity to appeal strongly to the justice and toleration of Christendom; to express gratitude for the favour shown them by the Christian clergy; to state their views of the present state of their people, with their expectations concerning their restoration; to disavow several corruptions of the moral law, and to declare the superiority of the Divine books to the Talmud. This meeting was a means of rousing their nation to consider the subject. 1809, our distinct Society arose, and bishops, princes, and clergy, nobles, and laity, both Churchmen and Dissenters—united to speak peace to Jerusalem. 1811, several Italian principalities permitted Jews to acquire landed property, &c. The recent persecutions in Constantinople, and some German towns, appear to me providential means of collecting the Jews under that influence which is to prepare them for returning to the worship of Abraham. Turkey may probably be led to expel all her Jewish population before her final overthrow. And, possibly, the Papal and Infidel powers, wherever they can act, may do the same, till they summon those Jews who remain unbelievers to the last conflict against the converts, and their faithful protectors."—See *Faber*.

§ 3. The unprecedented interest Christians have taken in promoting the conversion of the Jews, is another encouraging sign of the time.

When we see Christians, not only fervent in prayer, but also diligent in the use of proper means, we may safely expect the blessing of God. Hence, says the Psalmist, "Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the Heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generations to come; and the people which shall be created shall praise the Lord." Ps. cii. 13—18. In a former part I gave an account of the origin of Christian efforts in behalf of my dear people—of the formation of a distinct Society for promoting Christianity amongst the Jews, and of its having become exclusively Episcopalian. In my late journeys I discovered everywhere that my Dissenting brethren, in general, have, since that change took place, totally lost sight of the Jewish cause, and, for the want of regular information, have been led to conclude that the whole has fallen to the ground. For their sakes, therefore, I will briefly show that much good has already been effected, and that far greater things may yet be expected.

The following statement was published by the Society in May, 1837:—

§ 4. "Amongst the means used by this Society are the following :

“The Holy Scriptures are put into the hands of the Jews.

“The Old and New Testaments, in Hebrew, are circulated extensively among them.

“The entire Scriptures have been translated into the Jewish, or Judeo-Polish language, and the New Testament, with parts of the Old Testament, have been printed, the remainder having been delayed through the want of requisite funds.

“The New Testament in Syriac, with Hebrew characters, has been recently published, for the use of the Chasidim and Cabalistic Jews.

“Other versions of portions of the Holy Scriptures have also been published.

“Tracts in various languages are distributed among the Jews. Amongst those last published may be mentioned a selection of Christian Hymns, translated into Hebrew metre; and a series of papers, under the title of the ‘Old Paths; or, A Comparison of the Principles and Doctrines of Modern Judaism with the Religion of Moses and the Prophets.’

“The Episcopal Chapel, at Bethnal-green, is opened for Divine service, under the license and sanction of the Bishop of the Diocese. The Jews are earnestly and affectionately invited to attend; sermons are preached by the Chaplain, and not unfrequently by Missionaries of the Society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian congregation, who have been taught to obey the Divine call, ‘Rejoice, ye Gentiles, with His people.’

“Schools for Hebrew children have been established at home and abroad.

“In the schools at Bethnal-green, the children are maintained, clothed, and educated, until they are old enough to go out as servants or apprentices. The schools are capable of accommodating 100 children. A blessing has attended this Institution.

“Schools have also been established on the Continent. Eight schools in the Grand Duchy of Posen, in which the progress of the children is very gratifying, have afforded an average attendance of 348 Jewish children. There is a school at Dantzic, in which the number has often amounted to upwards of eighty children.

“Missionaries to the Jews have been sent forth by the Society, many of whom are ordained clergymen, and others are in different capacities engaged in testifying to the Jews that Jesus is the Christ. There are forty-two Missionaries and Missionary Agents engaged at this time in preaching to the Jews, conversing with them, distributing the Scriptures and tracts, or translating important works into Hebrew or other languages; and of these sixteen are converted Jews.

“The success which has attended this Society has been great under the Divine blessing.

“With reference to the actual results of their labours, under God’s blessing, the Society has great reason to thank God for the success by which their efforts have been attended. Many proofs have been detailed in the Reports, and in the ‘Jewish Intelligence,’ from time to time.

“It must also be remembered, that there are many encouraging circumstances of too private a character to be detailed on any public occasion. In the majority of instances we have to relate only the particulars of that tedious, and often painful course of missionary

duty, by which the good seed is sown. For its fruitful increase we may wait for years, and it may be that the tidings of it may be borne by other witnesses than those whose lot it was, perhaps, to sow in tears. The recollection of the establishment of the Warsaw Mission, by the Rev. A. M'Caul and F. W. Becker, many years ago, affords a striking illustration of this remark. They sowed the good seed, distributing the Word of God and scriptural tracts abundantly among the crowds of Jews that flocked to hear and see this new thing. And many were ready to ask, What then? How many were converted to Christianity? Following years have given an encouraging answer to a question which none could answer then; and we are now frequently hearing of converts whose first impressions were received from a portion of the Scripture, or a tract distributed at that period. The case of Mr. Neuhaus, as related by Mr. Oster, affords an instance of this kind.

“ A great desire for the Word of God has been excited amongst the Jews, who had previously but little acquaintance with their own Scriptures, and but scanty means of obtaining them. Let the crowds of Jews bear witness in that interesting country, Poland, teeming with a dense Jewish population, where the intelligence that an English Missionary has arrived with Bibles, often produces such a sensation that it might be said, ‘ The whole city was moved : ’ and where again and again the missionaries have been engaged in discussions and conversations from morning till evening, proclaiming to eager and attentive crowds the unsearchable riches of Christ, opening to them the Scriptures, and showing that all things are fulfilled in Jesus of Nazareth. At Königsberg, Mr. Bergfeldt has received as much as 115*l.* in one year from the Jews, and, still

more recently, 50*l.* in one quarter, for the sale of the Hebrew Scriptures, at the same time expressing his deep regret that he was obliged to send away so many persons disappointed. At Cracow, Dr. Gerlach bitterly laments his want of Bibles, and estimates that 1,000 copies would be sold in a few months, many of which would find their way into the various countries under the Austrian dominions, where the Jews are numerous, almost inaccessible to the personal labours of the missionary, and very destitute of the Word of God. In the same way Hebrew Bibles find their way to the distant provinces of the Russian empire, more especially from Königsberg, which has been already mentioned. At Jerusalem, Mr. Nicolayson could frequently have sold Bibles at a reduced price to Jewish merchants trading to Bagdad and the interior of Asia, where, after all the additional expense incurred by conveyance to such distant places, they were sure of purchasers for this blessed book. In reading Mr. Ewald's accounts of his proceedings at Tunis, and his journeys along the coast of Africa, the satisfaction felt in hearing of the joyful reception given to God's blessed Word, in a country where but very few entire copies were known, almost yields to the disappointment excited by learning that numbers reluctantly went away with their money in their hand, because the missionary had exhausted his little stock.

“What can be more affecting than the account given by this Missionary of his preaching salvation through the name of Jesus in the wretched village of Menzel, on the wild shores of Gabis, in Northern Africa, where the Jews had never so much as heard of the Gospel, but where the general cry was, ‘Give me a Bible, give me a Bible: here is the money for it!’ so that the Mission-

ary could not reserve one for other places; and at Shara, and in the Island of Gerba, and at Tripoli, the poor Jews cried out for the Word of God like children perishing for hunger, but he had none to give them.

“Numerous conversions also attest that the Gospel is not preached, nor the Word of God distributed in vain. The Baptismal Register of the Episcopal Jews’ Chapel contains a list of two hundred and thirty-six individuals of the Jewish nation received into the Church of Christ by baptism, one hundred and fifty-seven having been baptized in the chapel, and seventy-nine previously to its having been opened for Divine service. Of the whole number, seventy-eight were baptized as adults, and the rest as children. Besides these, many Israelites have been baptized in different parts of the kingdom, of whom we have no accurate account. Is it no evidence of the Divine blessing on the work in general, that there are now at least eight clergymen of the Church of England who are of the Hebrew nation, or that sixteen of the Missionaries and Agents of the Society are converts from Judaism? As a proof that similar encouragement is met with on the Continent, where the Jews are more numerous, we quote the testimony of Dr. Tholuck, an eminent Professor in the Prussian University of Halle. He says—

“ ‘It is undoubted matter of fact, that more proselytes have been made during the last twenty years, than since the first ages of the Church. No one can deny it on the Continent, and no one, I am sure will deny it. Not only in Germany, but also in Poland, there has been the most astonishing success, and I can bear testimony to what has come under my own observation in the capital of Silesia, my native place, where many conversions have taken place. In this capital I shall speak

only of such individuals as I am acquainted with myself in the profession to which I belong. In the University of Breslaw there are three professors who were formerly Israelites. A professor of philology, a professor of chemistry, and a professor of philosophy : there is, besides, a clergyman, who professes the Gospel, and he was a Jew. In my present station at Halle, there are no less than five professors, formerly Jews ; one of medicine, one of mathematics, one of law, and two of philology.

“ ‘I might show that some of the Jewish conversions have taken place amongst men of the highest literary attainment ; and, amongst others, I might mention Dr. Neander, of Berlin ; Dr. Branis, of Breslaw : and Dr. Stahl, of Erlangen. These are all persons of the highest scientific reputation, and now faithful followers of our Lord Jesus Christ.’

“ ‘The city of Berlin is said to number upwards of 700 resident baptized Jews, many of whom are known to be truly converted : and the Rev. Mr. Kuntze alone, who has always taken such a lively interest in the cause of Israel, stated last year that he had himself baptized eighty Jews. He observed, referring, as it is well known, to his own labours among the Jews,—

“ ‘In Berlin there is one minister, who alone has been the means of bringing eighty individuals to believe in Christ, and I am sure that the cause of preaching the Gospel amongst the Jews will go on more and more.’

“ ‘On the 18th of November, 1836, the Rev. W. Ayerst made the following statement—

“ ‘Berlin is a very important place. I have baptized here thirty-three Jews in two years and four months, instructed at least one hundred more, for a longer time,

besides one hundred more who only came irregularly. I have here considerable intercourse with Jews ; it is a central place ; those who cannot on account of family circumstances join the Christian Church in smaller places, where they are known, meet with less obstacles here in a large town.'

"And, on the 29th of March last, he states, that during the last quarter, he had baptized five adult Israelites, besides a child.

"The Society received very lately an official document, furnished by the Royal Consistory of Silesia, containing a statement of the number of Israelites baptized within the limits of their jurisdiction between the years of 1820 and 1834 inclusive, from which it appears that 347 individuals of the Jewish nation were baptized in the Protestant communion, and 108 in that of the Roman Catholics, making a total of four hundred and fifty-five Jewish converts baptized in fifteen years, in the province of Silesia alone. These persons are in all ranks of life, and many of them are personally known to the friends of our Society as adorning their Christian profession.

"Another similar official statement, from Königsberg, gives a total of two hundred and thirty-four baptisms in twenty-four years ; of which 217 are in the Protestant Church, and seventeen among the Roman Catholics.

"The Missionaries at Warsaw have just furnished a list of 109 baptized by themselves.

"The Committee are expecting to receive official statements of this kind from several other places, and they ask, is there not abundant evidence that a blessing rests on the work of your Society?"

§ 5. In addition to the preceding account, I doubt

not the reader will be pleased with the following extracts from the Society's last Report. Mr. Bergfeldt, a Missionary at Königsberg, writes thus :—

“ The real results are of course only known to Him who beholds the secrets of the heart, but I am confident that I have not laboured in vain. Many hundreds heard the Gospel way of salvation stated to them, and not a few for the first time in their lives. Some seemed amazed and struck by it, others gladly consented to it, and on the whole there was a readiness to receive, and in some cases an eagerness to obtain, the New Testament, such as I have never witnessed before. And even the enmity against the Gospel and its ministers which now and then manifests itself, is still such as clearly to demonstrate that they are not able to overturn his arguments. How often have they confessed to me—‘ If we go by the Scriptures alone, then you are right ; but if we take the Talmudical writings in connexion with them, then we are right.’ But even these fortifications begin to totter seriously. According to them the ultimate date for the coming of the Messiah is expired within three years ; and many eyes and hearts are now directed towards that last period. If then their hopes and expectations should not be realized, they confess that they shall be obliged to give up their hope. Yea, their hope and trust in men and human writings they shall indeed be obliged to give up, but not their hope in the real and true Messiah—the Lord our Righteousness.

“ O Lord, hasten thy coming to thy waiting people, and appear to them gloriously in these latter times ! And may we be ready to take the children of the Lord's people, and carry them in our arms to the Saviour of sinners, that they may be washed from their guilt and

shame, and adorned with the robes of righteousness and the garments of salvation."

§ 6. Extract from Mr. Hausmeister's Journal, Strasburg :—" To-day a young Jew, twenty-two years of age, called upon me. I had previously known him through the Rev. Mr. Brenner, at Bale. He came from Baden, and was till lately a dealer in cattle. In St. Gallen he obtained from a pious minister my tract, and was thereby brought to the knowledge of the Saviour. He reflected much upon Christianity, and spoke of it at home, where he was persecuted. Then he thought, for a while, he could believe in Christ inwardly, and still remain with the Jews; but his conscience would not permit this; so he left home and all, and came and asked for instruction. He makes an impression as an upright man. I spoke earnestly with him, and tried especially to bring home to him this truth, that a Jew who is converted must know what he believes; that he must undergo many trials, especially he who was accustomed to go about as a tradesman; that he who had been independent, must now be dependent, and learn a trade, and work diligently. He said, 'I know Jesus is the Messiah, and my soul is only happy in believing in Him.' Now I have confidence in the Lord that he will provide for this man, if he is really upright and sincere. It is a serious thing for a man of twenty-two years to change all the customs and manners of his life—yea, more, to leave all; yea, still more, to become a new creature. But thou, O Spirit of the Lord, art almighty; thou canst regenerate also this dear son of Abraham!"

After continuing similar details of his labours during the year, at the end of December he gives the following sketch of the proceedings of the Strasburg Society:—

“During this year we were in connexion for a short time with seven Jews, who asked for instruction and baptism. Some of them were sent to other places, because we could not find employment for them; some left us because they were not sincere; and one was dismissed from us, having been baptized at Warsaw. Then we had the care of two Jews, who though baptized in other places, were residing here. Three Jews and one Jewess are at this moment receiving instruction. One of these Jews has made great sacrifices, and all seem to be sincere, and attend regularly, and with devotion, to their instruction. The Jewess is not only poor, but so ignorant, that she knows nothing of religion, except some foolish rites of the Jews and Roman Catholics. We are also in connexion with the five proselytes formerly baptized here, and we are glad in being able to say that they walk in the way of peace and righteousness. With two of them do we stand specially united—one, the dear brother, Lichtenstein, who is studying at Geneva, in order to become a luminary among his brethren. He is growing in grace and in the knowledge of the Lord. As living is very dear in Geneva, he puts us to great expense. The second, Neuhaus, prepares himself here, in order to become schoolmaster, if we are enabled to open a school for Jewish children.”

§ 7. The following interesting account is from the missionary Becker, at Magdeburgh:—

“Here has been baptized of late a very respectable and rich Jewish merchant, who was very distinguished amongst the Jews, by his great knowledge of the Talmud and Rabbinical learning, and in high reputation as well amongst Jews as Christians. He is a man of about fifty-five years. He was born in Poland, and instructed from

his childhood in all manner of Jewish learning. But, though diligently instructed in his paternal religion, he was dissatisfied with the inconsistencies of the present Jewish creed, and longed sincerely for internal peace and reconciliation with God. Having two friends, with whom he diligently searched the Scriptures, these latter came, according to many passages of the Old Testament, to the firm persuasion that the Messiah must have come already. They both, in consequence, left their native town, in order to seek the truth, and came to Magdeburgh. Here they found what they sought, their Saviour Jesus Christ, and love and sympathy amongst Christian friends. They receive instruction in the Christian doctrines, and were, after their public confession, baptized in the name of the Triune God. After they had embraced the Christian religion, they established here an employment, becoming merchants, and the Almighty God crowned with his blessing their efforts, so that after some years they had gained a considerable fortune. One of them married a pious Jewish person, who had also embraced Christianity; both have already gone to eternity, but one of the two friends is yet living, and is a dear friend and brother in the Lord to me, with whom I often converse. When these friends had found in Magdeburg what they had sought so long, they wrote also to their friend, who was retained in Poland by many circumstances and hindrances, and told him that they had found the Messiah for whom their fathers had waited, Jesus Christ; and invited him to come also to Him, who came into the world to save sinners, and to seek what was lost. In consequence of this he likewise left Poland, and came to Magdeburg to his friends. Here he began a little trade, to secure his subsistence. But the Jews, seeing his inclination to

Christianity, they endeavoured with all their power to prevent his open renouncement of Judaism; and he was feeble enough to cease. They promoted his marriage with an obstinate Jewish person, who endeavoured to keep him back from the truth, as it is in Christ; and the devil induced him to think he could secretly serve Christ without being baptized. He, therefore, visited Christian churches without the knowledge of his wife. Having three children, two daughters, and one son, he allowed them to be instructed by Christian teachers, and when the son was of age he studied theology in Bonn and Berlin, was baptized, and is at present a highly-esteemed and faithful pastor in the neighbourhood. The two daughters were also baptized unknown to the mother, and both afterwards married pious proselytes, one of whom was a merchant here in town, and the other a lawyer in the country. The mother was strongly opposed to all these events, and her husband, for fear of her, remained outwardly a Jew. I then spoke often with him concerning this, reminding him of Matt. x. 32, 33, and saying, that if his wife knew that he was baptized, she would cease from her opposition, seeing it was useless, and he had saved his soul; for as long as he should remain a Jew, she would doubtless continue in her way, in order to keep him back, &c. These and other reasons prevailed, and by the grace of the Lord he broke through, and was baptized suddenly some weeks ago, without having received further instruction, because this was not necessary with him, for he had acquired a great knowledge of the plan of salvation by Christ, his Messiah. He is now full of joy, and confesses publicly, that he is a member of the Christian Church. May the Lord preserve him,

that he may grow in grace, and inherit the everlasting kingdom of the Lord his Saviour !”

§ 8. “As touching Dr. Wolfson,” says Mr. Hoff, “who was not long ago appointed physician of the district of Lublin, he, last Easter, was introduced to the Missionaries by one of our proselytes, who held a serious conversation with him on Christianity. Mr. Wolfson declared that he did not as yet come with the intention of embracing Christianity, but only of becoming acquainted with it, in order to compare it with his own religious views. These were, however, as we soon found, of a Deistic nature. Several of the subsequent conversations, therefore, referred to natural religion—to the necessity of a revelation—and to the revelation of the Bible as the only true one. As he was searching for the truth, we recommended and gave him suitable books, as Dr. Bogue’s ‘Essay on the Divine Authority of the New Testament,’ and others. After some time he acknowledged the Divine authority of the Bible in general; but the person of Christ caused him new difficulties, especially his work of redemption. He allowed him to be an infallible teacher of religion, and the highest example of man, but could not acknowledge him to be the true Son of God and the Redeemer of the world, because he did not as yet know himself. For this reason, also, the supernatural birth, and the atoning death of Christ caused him great difficulties, as he confessed afterwards; but, by the grace of God, these scruples were removed. His spiritual conflict was decided, particularly by the prophecies of the Old Testament, and more especially by Isaiah vii. 14, and liii. He now persuaded his wife, who had arrived in the mean time, to commence taking with him a regular

course of instruction in the Christian religion. She had been educated after the manner of the thus-called enlightened Jews, without any religious instruction, but now willingly submitted to be taught in Christianity, without making any objections, whilst her husband, who is the son of a rabbi at Wilna, and well versed in the Jewish literature, was opposed to several dogmatical points. But the Divine truth of Christianity prevailed over his heart more and more, and he felt more strongly the blessed influence of faith in our Lord Jesus, as it is held out in the Scriptures. A confession of his faith, which he himself composed, and read with a deep-felt emotion of heart, when he and his partner were baptized, on the 23d of December, shows that the grace of God in Christ has found its way to his understanding and heart. The introduction of this confession is—‘I believe in the Triune God, the creator, preserver, and governor of the whole world. I believe in Jesus Christ, as the true Messiah, and the only-begotten Son of God.’ He then confesses farther, that ‘the prophecies of the Old Testament, which were given hundreds and thousands of years before the coming of Christ, oblige every Jew to acknowledge Jesus as the true Messiah; that their accurate fulfilment in him is a proof of his divinity, as, on the other hand, his appearance is a proof of the Divine origin of those prophecies. He then especially mentions Isaiah liii., as the key to Christ’s humility, rejection, and death on the cross. It struck him particularly, that the unbelief of his own nation, and the faith of other nations was so plainly foretold in Isaiah lii. 15, and liii. 1. This confession concludes in the following words:—‘I shall for ever praise the Lord, who delivered my soul from perdition. I was already sinking very deeply; the cords of hell

compassed me about; but he stretched out his arm, and lifted me up; his beam enlightened me, and I was made whole. Let my salvation and my blessing now be God, the Lord, the Governor of all, and his only-begotten Son, Jesus Christ, who suffered for me, was crucified, in order to deliver me from sin, which gnaws at my soul. May the Holy Ghost strengthen me, that I may love God with my whole heart and soul, and become a worthy member of that holy congregation and Church, into the bosom of which I am now to be received, that I may live and die as a true Christian. Amen.' This confession was then, with the blessing of the Lord, sealed by the holy sacrament of baptism, for the edification of the assembly, and may it be sealed by the grace of God for the life everlasting!"

§ 9. After these statements of the success which has already attended the past efforts of Christians to promote the conversion of the Jews, and the half has not been told, what do you think, dear reader, of the signs of the times? Are they not of a most encouraging nature? To find the Jews everywhere hungering and thirsting after the pure Word of God, the New as well as the Old Testament; to read of their travelling a thousand miles or more, to meet with a Missionary to tell them what they must do to be saved; to be told of more than *two thousand* Jews converted to the Christian religion in less than twenty years; to know that about *forty* converted Jews are now preaching that Jesus whom they from their childhood had been taught to blaspheme; and to be assured that thousands of Jewish children are daily instructed in Christian schools: these, I say, are events, which, had they been predicted *fifty* years ago, would have been considered idle tales, a mere chimera, things utterly impossible.

What would the venerable Dr. Bogue, Scott, &c., &c., say, were they now living and beheld these delicious first-fruits of that plentiful harvest which must surely follow? They, however, being dead, yet speak. Their sentiments how to estimate these first-fruits are left on record for our instruction and encouragement. "I regard it, my brethren," says Dr. Bogue, "as a farther encouragement that God has raised up a preacher of the Gospel to the Jews from among themselves.* Here is an instrument fitted for the work, and whose soul is burning for their conversion. The value of a fit instrument to begin a work of difficulty and importance we can easily appreciate. I add one more encouragement, that his labours have been accompanied with success. He has certainly been able to attract the attention of a considerable number of his kinsmen: and what is still more important, there are instances in which his preaching has been accompanied with the most powerful efficacy. Two or three persons of the seed of Abraham, have, we trust, been converted from the Jewish religion to the faith of Jesus. To some this may appear a matter of little moment: by others, it will be considered as a great thing. But there is one point of view, in which it must be regarded by all as of the first importance. If an army of an hundred thousand men entered a country with a view to conquest, and a report was spread abroad, that the soldiers were all invulnerable, it would exceedingly discourage the people in their attempts to defend it against them. But, if after a skirmish of half an hour, two or three of the invaders should be found dead on the field of battle, this would wonderfully encourage the inhabitants in their exertions against their enemies.

* Joseph Samuel C. F. Frey.

Three individuals out of an hundred thousand is an inconsiderable number: but it infallibly demonstrates that they are not invulnerable, and they may all be slain. Ideas somewhat resembling these, some have entertained in respect to the Jews; namely, that it is impossible to convert them. This has utterly discouraged many Christians from ever attempting their conversion. But when we see two or three actually converted, their conversion is proved to be a possible thing, and we reasonably conclude that, with persevering diligence and zeal, tens of thousands of Israel may be saved. Weigh this, my brethren, with the attention which it deserves; and I hope the effects will be to produce the most vigorous exertions for their salvation." God grant it may be so!

The venerable Mr. Scott describes the importance of providing for the future harvest, by not neglecting the time of sowing; observes that "should the produce of a few grains of wheat be sown every succeeding year, it would soon suffice for sowing a whole county. Thus," he adds, "should the attention of Jews be but called to the subject, should some be led with this view, to study their own Scriptures, the few who become Christians would necessarily be zealous for the conversion of their brethren where they reside. Let then only a few avow faith in Jesus, the aggregate effects on their kindred in no long term of years is incalculable." Happily the experiment made in faith has succeeded since he preached that sermon to the Society. Its first tract was the *means* of converting Murtheim, who devoted himself for labouring among his brethren (and such Mahometans as would listen) in Barbary and Palestine. In several places he left little companies of believers who assemble every Sabbath to read St. Luke, which he copied for them, and to pray in the name of Jesus.

Were not St. Paul, &c. thankful if a few souls were given to their ministry in each place? even so few as to find “an upper chamber” sufficient for their church? Let us not despise the day of small things!

I proceed now to consider—

Thirdly, The many and glorious benefits which will result from the conversion of the Jews, as another powerful argument to seek the salvation of Israel.

These benefits, if I am not greatly mistaken, will rank next to those that followed the incarnation of the Son of God. At his birth the angels sang, “Glory to God in the highest: and on earth peace, good-will towards men;” and when the Jews are converted, God will be glorified, angels will rejoice, and men will be blessed.

§ 1. In Psalm cii., a prophecy concerning the future conversion of the Jews, as will be shown hereafter, it is foretold that “When the Lord shall build up Zion, he shall appear in his glory.”

If we be Christians indeed, there is no one object which we have more at heart than this, ‘that God in all things may be glorified through Jesus Christ.’ And how astonishingly will the conversion of the Jews promote it! Long, long, have that unhappy people dishonoured God by rejecting the Messiah promised to the fathers. For seventeen hundred years they have trodden under foot the Son of God, and accounted the blood of the covenant, shed for the remission of their sins, to be an unholy thing. But when the children of Israel return to the Lord; when they look upon him whom they have pierced, and mourn; when they believe in him whom God hath sent, and trust in him for righteousness and strength; and when in him the house of Israel shall seek to be justified, and glory, God will be glorified in an eminent degree. To see this people lying at Je-

hoval's feet confessing the heinousness of their guilt in rejecting Christ, acknowledging themselves altogether in the wrong, and God altogether in the right, intreating him to pardon their sins, and be reconciled to them again; this is highly honourable to him. To hear them professing their belief, that Jesus of Nazareth is the true Messiah; to behold them covered with shame and confusion of face, because they refused to receive him; to hear them express their cordial faith in his name, and their entire dependence on him for wisdom, righteousness, sanctification, and redemption; and their solemn purpose to live no longer to themselves, but to him who died for them and rose again, is glorifying God in the highest degree; for it is a profession from his own people of their approbation of his great plan for man's redemption, and a cordial acknowledgment that God is infinitely wise, holy, righteous, good and faithful in the whole of it, both in the contrivance and execution. When we add to this, their living in subjection to the Lord Jesus Christ, and their zealous labours throughout the world for bringing the nations to Christ, and the astonishing display of the Divine dispensations towards that people, presented to the wondering eyes of the whole Christian Church, we may form some idea of the vast revenue of glory which will hence accrue to God.

§ 2. Angels too will greatly rejoice at the conversion of the Jews. For "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" When God created the world, "the morning stars sang together, and all the sons of God shouted for joy;" how much greater will be their rejoicing when a whole nation shall be born in a day. If there be "joy in heaven amongst the angels over one sinner that repenteth," how much greater will that

joy be when "the house of David and the inhabitants of Jerusalem shall look unto him whom they have pierced, and mourn for it (i. e. the act of having pierced him,) "as one that mourneth for his only son, and shall be in bitterness for it, as one that is in bitterness for his first-born," Zech. xii. 10.

§ 3. But let us consider more particularly the beneficial effects which the conversion of the Jews will have both upon themselves and upon the whole human race. Their conversion to God will be the commencement of true happiness, the greatest felicity to their own souls. The misery of their present state is truly deplorable, as has already been shown; but, by receiving the Gospel of Christ, and believing in the name of the Son of God, how happy will they become! Blessed with the forgiveness of sins, enjoying peace of conscience, renewed in the spirit of their minds, and daily tasting the sweetness of communion with the Father, and with his Son Jesus Christ, they will be introduced into a new world, and find, under the dominion of the Messiah, a happiness unknown to them before. And to all this happiness will be added, in the world to come, everlasting life. Having thus obtained mercy, they will prove a blessing to others also.

§ 4. At the very call of Abraham, Jehovah promised, that "in his seed all the families of the earth should be blessed." Now it is cheerfully granted that Messiah is emphatically that *seed*; but it cannot be denied that, in the literal and natural seed of Abraham, all civilized, and especially all Christianized nations, have already been blessed, and reason and Scripture teach us that their conversion will prove a still greater and far more extensive blessing. "The Jewish people," says Dr. Bogue, "have been raised up to hold a distinguished

rank in the history of man, and in promoting his most important interests. Till their dispersion by the Romans, no nation or kingdom was to be compared to them. The various preceding scatterings of them in Chaldea, in Persia, in Egypt, in Syria, in Greece, and at Rome, were eminently beneficial to the inhabitants of these countries, for they carried with them their sacred books, and the worship of the true God. What blessings the Prophets of God, and the Apostles of Jesus Christ, and the first preachers of the Gospel were, need not be said. The world never saw such men; the human race never could boast of such benefactors; nor do the annals of the nations contain names to be once mentioned with theirs, in promoting the highest happiness of mankind; but, when they shall be converted, they will resume their ancient dignified spirit, and become again a blessing to mankind."

§ 5. Nor have the Jews ceased from being a blessing, even in their present captive state. Their unparalleled sufferings in exact fulfilment of the predictions contained in the Sacred Scriptures, have silenced the Infidel, and convinced many a sceptic of the truth of Divine Revelation. Such was the case with Lord Rochester and others; and "there is now," saith Mr. Stowell, "in a northern county, a distinguished minister, who, in earlier life, whilst serving as a military officer, having been plunged into licentiousness, would fain have silenced conscience, by becoming an unbeliever; but he could not overcome the ocular demonstration of the truth presented by the Jews. In the bitterness of his spirit he often cursed them as the destroyers of his peace, whereas now he blesses them as having been the last barrier between him and the dread abyss." Now, if in their present dispersed and degraded condition, they

are still a light to shine in darkness, how much clearer will that light be, and how much stronger those evidences arising from the fulfilment of those many predictions relating to the restoration and conversion of my dear people? The conversion of a Jew, in his present abject condition, is generally ascribed to sinister motives; but, when the Jews are brought back to their own land, rebuild their city and their temple, and enjoy all that for 1800 years they longed for, and after that, voluntarily give up all as vanity, and less than vanity, and believe in the name of that Jesus whom they have so long hated and blasphemed, and trust in his righteousness alone for salvation, to what other cause will such a change be ascribed, but to "the glorious Gospel of the blessed God, as the wisdom and power of God unto salvation?"

§ 6. "Were there no prophetic star to guide us in our expectations for the house of Jacob, their present state and circumstances might well induce us to conclude that they are reserved for mighty purposes, altogether unprecedented and unparelled in the condition of that marvellous people. Not only was the signal prophecy delivered in the outset of their career, "Lo, the people shall dwell alone, and shall not be reckoned among the nations," Numb. xxii. 9, verified during the period of their national establishment in Judea, and during the season of their captivity in Babylon, but it has now been verifying during eighteen hundred years of universal dispersion and desolation; they continue like oil on the surface of the ocean, everywhere diffused, yet nowhere blended; a Jew in Britain and a Jew at the antipodes, the comely Israelite of Europe and the swarthy Israelite of India, retain the same broad lineaments of identity, are characterized by the same bold national peculiarities.

The iron footprints of centuries have not obliterated their distinctive features, nor all the fury of despotism and power succeeded in even diminishing their number. There is much reason to suppose that they are at this moment as vast a multitude as they were in the meridian of their country's splendour. They stand forth, therefore, in the face of the world a living and a lasting miracle—a mighty though a dislocated monument, on every fragment of which the truth of Scripture is inscribed in characters of light. We fearlessly challenge Infidelity to gainsay the irrefragable testimony; its energy has been felt.

“Have, then, the Jewish race been so preternaturally preserved merely as a beacon of Divine vengeance, setting forth the fearful judgment, but never to set forth the superabounding grace of God? God forbid! The imagination cannot be entertained. Sound philosophy would, therefore, from an enlightened survey of the Jewish people, be predisposed, if not to anticipate at least to embrace the glorious prospects which the prophetic page unfolds for Israel.

§ 7. What Providence most distinctly intimates, prophecy most unequivocally confirms.

That the Jews, after their conversion, will prove a greater blessing to the world at large than they have ever been before, is clearly and positively declared in the Word of God. The Apostle not only assures us that the conversion of the Jews is possible and certain, but he also declares that their restoration will prove a more extensive means of the conversion of the Gentiles than their dispersion has been. For he thus reasons, “I say then, have they stumbled that they should fall? God forbid; but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to

jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For, if the casting away of them be the reconciling of the world, what *shall* the receiving of them be, but life from the dead?" Rom. xi. 11, 12, 15.

Amongst many other excellent remarks upon the passages here quoted from the Apostle, Mr. Scott has the following:—"As their conversion will fulfil so very many ancient prophecies concerning their restoration, and will probably be effected by the fulfilment of many other prophecies; so it will doubtless conduce to the conversion of the remaining heathen nations."—"The event will accomplish so many prophecies, in so open and signal a manner, that Infidelity in every form must be finally confuted and silenced, and the attention of the most heedless must be excited to the astonishing display of the power of God, in performing his word; and, as He delighteth in mercy, He will effectually concur with these impressions, by pouring out his Holy Spirit to convert the nations, and to render genuine Christianity universally triumphant; probably to a very great degree by ministers and missionaries of converted Israel."—*See also Doddridge's Expositor, note (a) on Rom. xi. 12.*

The predictions and promises relative to this subject, contained in the Old Testament, are too numerous to be introduced in this place. I shall select but a few, and commence with the most Evangelical Prophet, Isaiah. "And it shall come to pass *in the last days*, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and *all nations shall flow unto it*. And many people shall go and say, Come ye, and let us go up to

the mountain of the Lord, to the house of the God of Jacob: and He will teach us of his ways, and we will walk in his paths; for *out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more!" ch. ii. 2—4.

"The myriads of the natural Israel," says Bishop Horsley, commenting upon Hos. ii. 23, "converted by the preaching of the Apostles, were the first seed of the universal Church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a *prodigious influx* of new converts from the Gentiles, in the latter ages," Rom. xi. 12, 15; Isaiah xiv. 1, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; *and the strangers shall be joined with them,* and they shall cleave to the house of Jacob."

Mr. Scott upon this and the verse which follows it, observes, "We do not read that the Jews ever ruled over the Chaldeans, or had any number of them for servants. (See ver. 2.) It may therefore be inferred, that still more important events were predicted: and in general all the prophecies relating to the destruction of Babylon have, no doubt, a typical reference to the destruction of Rome and the Papal domination, as foretold by St. John: which will be followed by *the restoration of both Judah and Israel in great honour and prosperity*, and then this part of the prophecy will receive a far more signal accomplishment."

Isaiah liv. 1, 2, 3, is decidedly in favour of our position, "Sing, O barren, thou that didst not bear; break

forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and *thy seed shall inherit the Gentiles*, and make the desolate cities to be inhabited."

"In the foregoing chapter the prophet describes the sufferings of Christ, and here he prophesies the increase and glory of the Church, which should follow;—which indeed were to commence from the time of Christ's passion, but would not be completed till . . . after the Jews were again restored to God's favour."—*Bishop Louth.*

Passing by several predictions in Jeremiah, we will notice one or two from Ezekiel:—"I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be *sanctified in you before the heathen.*" Ezekiel xx. 4.

"This was fulfilled in part by their restoration from captivity; but it seems to be a prediction of the establishment of the Christian Church; and also, and *indeed more expressly*, of the future conversion of the Jews, and their restoration to their own land."—*Scott on verses 40—44.*

"And I will make them and the places round about my hill *a blessing*; and I will cause the shower to come down in his season; there shall be showers of blessing!" Ezekiel xxxiv. 26. "Yes, my brethren," saith Mr. Bingham, "these will prove enriching showers for the whole world: and when the Lord shall return to Jerusalem with loving-kindnesses, then all the rest of man-

kind shall be remembered for good. The fructifying influence of the former and latter rain, while it enriches the valleys of the delightful land, shall also cause the barren wilderness of the Gentile world to blossom as the rose !”

Mr. Scott observes upon the context, “ That the destruction of Antichrist, the calling of the Gentiles, the restoration of the Jews into the Church and to their own land, and the consequent peace and prosperity of the Church and of the world, can alone *fully* answer to the energetic language of these predictions.”

Again, saith the prophet Ezekiel, “ And the heathen shall know that the house of Israel went into captivity for their iniquity : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies : so fell they all by the sword !” And in ver. 27—29, “ When I have brought them again from the people, and gathered them out of their enemies’ lands, and *am sanctified in them in the sight of many nations* ; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen ; but I have gathered them into their own land, and have left none of them any more there, neither will I hide my face any more from them : for I have poured out my Spirit upon the house of Israel, saith the Lord God !”

Mr. Scott makes the following important remarks upon these words : “ The return of a few Jews from Babylon, and their continuance, increase, partial reformation, and prosperity, till the days of Christ, followed by their present long-continued dispersion, under the frown of God, and destitute of his Spirit, could in no degree answer to these predictions. We are, therefore, constrained, either to explain them exclusively of the

blessings conferred on the Church at large, or to conclude that some future events, exactly answerable to them, shall take place in respect of the nation of Israel; and this latter interpretation is far more consistent with the *obvious* method of explaining the Scriptures."

Let us also appeal to the prophet Zechariah: "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and *ye shall be a blessing*: Fear not, but let your hands be strong." Chapter viii. 13. "This may fairly be looked upon as an unfulfilled prediction, Judah and the ten tribes having an equal interest in the promise: and can any thing be more decided? This cursed race shall yet be *a blessing*! May the Lord hasten it in his time!"—*Bingham*. "The mentioning of both Judah and Israel, which had been so long separated, shows that both the curse and the blessing here spoken of, *in the ultimate sense*, belong to the whole body of the Jews: who, as they are a public instance of God's judgments now, so shall they hereafter be of his blessings, viz. at the general restoration and conversion of that nation."—*Lowth*. "It may be added that this event will be *as life from the dead* to all the nations; and the Jews shall then indeed be a blessing to mankind at large."—*Scott*. And further, the testimony of the last-cited passage is doubly strengthened by the 20th and two following verses of the same chapter: "Thus saith the Lord of Hosts, It shall yet come to pass, that there shall come people and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, *many people and strong nations* shall come to seek the

Lord of hosts in Jerusalem, and to pray before the Lord!" Verily it will be a blessed period for the world universally, when such delightful prospects shall indeed be realized! Let us lift our hearts in earnest prayer to Jehovah, and fervently ejaculate, "Thy kingdom come!"

"These verses refer to the great accession of converts which the Jewish Church received between the captivity and the coming of Christ; to the number of Christian disciples which the Jewish preachers (the Apostles and Evangelists) made; and to the future conversions, of which the restoration of the Jews will be an eminent cause."—*Bishop Newcombe*.

"This prophecy has never yet been accomplished; for it is absurd to suppose it accomplished in the few Gentile proselytes, made occasionally before the days of *the first advent*. And if it be not yet accomplished, we must look for its completion in the days of *the second advent*, agreeably to many predictions to which this is exactly parallel." See Isa. ii. 1—5; lxvi. 12, and 19—24; and Mic. iv. 1—3.—*Mr. Faber*.

Consult also an interesting note in Mr. Scott, which is too long for insertion here, excepting his valuable testimony to our views in the following words:—"And it is highly probable, indeed there can scarcely be a doubt, that numbers of the converted Jews will be employed and greatly prospered in the future conversion of the Gentiles!" See Isa. lxvi. 19.

§ 8. From these predictions it evidently appears that the conversion of the Jews will be a most extensive blessing to the nations of the earth. Mr. Faber, the pious and most profound student of prophecy, has, I believe, proved to a demonstration, that the general con-

version of the world will not take place till after the conversion of the Jewish nation.* But let not the reader suppose for a moment that I am an opponent to efforts made by *any Society* to promote the conversion of the Gentiles. God forbid! I have ever been the friend and advocate of missionary efforts, and most sincerely wish that the number of the dear missionaries may be multiplied a hundredfold. For although the conversion of the world may not take place till after the Jews are converted, yet much good has already been done by Missionaries during the last forty years, and much greater things will yet be accomplished. Surely no one who is acquainted with the missionary proceedings of the present century will suppose for a moment that the late venerable Dr. Bogue, the father of the London Missionary Society, was an opponent to missionary efforts, and yet he also considered the conversion of the Jews as a most effectual means of promoting the conversion of the heathen world. Hear his own words: "The Gentile Christian Church will by their means be comforted, revived, and animated to glorify God, and promote the cause of Christ, while the Mahomedan and Pagan nations will feel the happy effects of their active zeal, and by their labours be brought in vast multitudes to the knowledge of the truth as it is in Jesus. The language of prophetic Scripture concerning them fully confirms this assertion, Rom. xi. 12, 15, Zech. viii. 23. Not to multiply quotations, may we not plainly gather from these two, that as the Jews, who were converted by our Lord's ministry, and commissioned by him to preach the Gospel to the Gentiles, were the grand instruments in planting the Christian Church in the world, and of founding the kingdom of the Redeemer

* Sermon on the conversion of the Jews, 1822.

among the nations; so in the latter days, the Jews, when converted by Gentile believers, will be active, zealous, and successful preachers of the Gospel, and, in a very eminent degree, contribute their aid in bringing all the Mahomedan and Pagan nations into subjection to Jesus Christ? Every friend of missions, then, must be deeply convinced that in seeking the salvation of the Jews we are promoting the conversion of the heathen, and are enlisting fellow-labourers to assist us in the work. Their dispersion in almost every country, and their knowledge of almost every language, give them peculiar advantages for missionary exertions; and, I doubt not, is designed by Providence for that end. Nothing is wanting but their conversion, of which prophecy has assured us. Let every heart, then, be united to bring to pass that great and blessed change." The same idea is thus stated by Mr. Stowell:—

"Not only from isolated predictions, however, but from the general tenour of the prophecies relating to the latter periods of the Church, may it be clearly deduced, that the conversion of Israel is to be the first-fruits of that magnificent harvest which is ultimately to be gathered from the whole earth. The exaltation of Zion shall be the elevation of a standard, to which all nations shall flow together. When the Lord shall arise upon her, the Gentiles shall come to her light, and kings to the brightness of her rising, Isa. lx. 3. Her redemption is, therefore, the hinge on which revolve the destinies of the human race. We may glean many rich clusters before her deliverance; but not till then shall the full vintage be gathered. It is an incontrovertible fact, that since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively circumscribed and insignificant have been

the conquests of the Church. It was conclusively argued, on an occasion kindred to the present, by a distinguished expositor of prophecy, that there has been nothing deserving the name of national conversion since the earlier triumphs of Christianity. Does not history thus appear to give her testimony in support of that interpretation of prophecy which we have been advocating? And even judging according to the operation of secondary causes, it is not difficult to conceive that the restoration, conversion, and exaltation of Israel, must exert a mighty, an overpowering influence on the kingdoms of the world. An accomplishment of prophecy so stupendous, a miraculous interposition so universal, must arouse the most insensible, arrest the most heedless, and stagger the most sceptical.

“But directly, as well as indirectly, are the Jews to subserve the evangelization of the world. It is strongly intimated by the voice of revelation, that they are to be the seed ‘sown in the earth,’ and ‘the joy of the whole earth.’ Let it be remembered that there have been no such evangelists as those which Judah furnished. The quarry whence a Paul, a Peter, and a John, were hewn, is the quarry whence we ought to look for the noblest missionaries of the latter days. There they exist, pre-eminently qualified already for the missionary enterprise, and only needing the vivifying touch of heavenly grace to make them stand up a mighty army, trained and harnessed for the conflict. Scattered among all people, inured to all climates, familiar with all languages, intimate with all customs, disciplined to all hardships, they would require no tedious process of preparation—they might leap at once, fully appointed, into the battle-field. Long and loud have been the complaints of the Church, that whilst the harvest is

plenteous, the duly-fitted labourers are lamentably few. Why have not her eyes been turned with more intense expectancy to that people, who supplied the glorious band that bare the cross triumphant round the globe? If indeed she travail in birth till the world be redeemed; if she be very jealous for the honour of her Lord; if her bowels yearn over the miseries of mankind; if she be weary of her humiliation and reproach; if she be oftentimes constrained to exclaim, 'O Lord, how long!' then let her sympathies, her efforts, her expectations, and her intercessions, be more concentrated on the lost sheep of the house of Israel."

§ 9. To close this subject, I would name the confirmation of the doctrines of our holy religion as another happy effect of the conversion of the Jews. It cannot but be exceedingly painful to the lover of truth, when seriously reflecting how almost every doctrine of the Bible is either openly denied or awfully perverted and corrupted; and this is not the case with the wicked and profane only, but many honest and sincere professors of the Christian religion, hold pernicious errors, as if they were truth taught in the Bible, merely because they were handed down to them as a legacy of their forefathers. Such was the case with the apostle Paul before his conversion; he verily thought that Jesus Christ had been an impostor, deceiver, and blasphemer. But after his conversion, when he was led to examine the Scriptures, he renounced the vain traditions received of the fathers, and became a zealous defender of the faith delivered unto the saints. The Jews, being once convinced by the Spirit of God of their guilty and helpless condition as sinners before the bar of Jehovah, will receive no other Messiah but one who is a Divine person, made a perfect satisfaction for sin, and brought

in an everlasting righteousness. Like Thomas, they will acknowledge Jesus Christ as their Lord and their God. Then the Jews, as a nation, will adopt the whole of that glorious prediction of Isaiah, which has never been fulfilled, and say, "He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he has borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isa. liii. 3—5. Notwithstanding all that has been said, there have been many objections raised against the Christian efforts made to promote the conversion of the Jews. Those considered the most weighty I shall answer in the next Part.

PART III.

OBJECTIONS TO THE EFFORTS MADE TO PROMOTE THE SALVATION OF ISRAEL.

§ 1. HAVING been engaged for more than thirty years in behalf of my Jewish brethren, I have had more frequent opportunities than others to hear objections, which would fill a volume. A gentleman in Wiltshire thought the object a very bad one, because thousands had nothing to live upon but a little pork, but when the Jews are converted he thought pork would become so scarce and dear that many would starve. Another person at Leith was quite shocked at the thought of the Jews being converted, for he had been taught to believe that, when the Jews are converted, the world would be at an end, and that to him seemed to be a great calamity, for the world was his only portion. But such, and a multitude of other objections, I shall pass by, and notice only one common objection with Jews and Infidels, and then proceed to answer such as are advanced by those who profess to “pray for the peace of Jerusalem.”

It is a too common assertion, “that for a person to change the religion in which he was born and brought up, is the worst thing he can do, and is a sure evidence

of his being a bad man, and therefore, it is very wrong to persuade the Jews to become Christians." To my Jewish brother I would say, you would certainly be shocked at the very thought that our father Abraham, who renounced the idolatrous religion of his fathers, and worshipped the true God, "did the worst thing a man could do, and thereby evinced himself to be a bad man." Besides, if his conduct was blamable, the blame falls on Jehovah, whose express command was the rule of his conduct. And dare any one, who is called by the name of Jesus, assert such a principle? Did not He commission his apostles and ministers to preach his Gospel to every nation; to open their blind eyes; and to turn them from darkness to light; from their dumb idols, to serve the living and true God? If a Jew or a Gentile, for renouncing the religion of his fathers, and believing in Jesus Christ, be blamable, the blame belongs to Jesus, who commands all to believe in him, and not to him who obeys this divine command. Further, is it not universally considered contrary to reason, to continue in the erroneous belief and practice of our forefathers, in matters of a temporary or worldly nature? The husbandman, the mariner, the mechanic, the artist, the lawyer, and the statesman, each and every one considers it his duty and privilege to depart from the old mistaken views, principles, modes, and manners of his forefathers, and to follow the more correct, improved, and useful ideas and principles of the present day: and why should we not much more renounce the religious errors of our forefathers, and embrace the true religion of the Bible? Surely it is of infinitely greater importance to secure our spiritual and eternal happiness, than to improve our temporal and worldly circumstances; for "what is a man profited," saith the Lord of

heaven and earth, "if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26. However unscriptural and unreasonable this maxim is, alas! it is very common. I have observed, with much grief and sorrow of heart, that it is the foundation of the religious creeds of mankind in general, until the Spirit of God impresses on their hearts the importance of caring for their precious and immortal souls. Few can assign a better reason why they are heathens, Mahomedans, Jews, or Christians, than that their forefathers had been of the same persuasion. O, Christian reader! what is the foundation of your hope? why are you a Christian and not a Jew? why a Protestant and not a Roman Catholic? why an Episcopalian or a Presbyterian, &c. &c. Is it because, like the noble Bereans, you have examined the Scriptures, and built upon the foundation that God has laid therein; or have you followed the mere example of your forefathers? Remember, that religion is a *personal* thing, and that you and I must very soon appear at the bar of Almighty God, and be either acquitted or condemned, after being tried and judged, not by the peculiar creed of our parents, but by his revealed will, contained in the Scriptures of the Old and New Testaments.

That those who do not care for their own souls should object to the efforts made to convert Jews or Gentiles, is not strange; but, what shall we say to those who profess to pray for the prosperity of Zion, and yet object to these efforts? In charity, however, we hope that these objections arise from mistaken ideas, rather than from a disposition to oppose that which is good. This was the case with the Church at Rome, and, to rectify their mistakes, the Apostle favoured us

with that all-precious 11th chapter in the Romans, so full of encouragement to seek the salvation of Israel. Some of these objections I will notice and answer.

§ 2. It has frequently been objected that "the sins of the Jews are so aggravated, and their nature so depraved, that all efforts to promote their conversion are useless."

I was present, and there are others still living who remember, when a Doctor of Divinity, who had come 500 miles to preach at the Jews' Chapel, Church-street, Spitalfields, a "demonstration" sermon, took for his text the institution of the cities of refuge for the protection of the manslayer, and the command of God to put to death the wilful murderer; and from these premises he argued, at a considerable length, the impossibility of the salvation of the Jews, because they had murdered the Lord of Glory. It will be in vain to attempt a description of my feelings whilst sitting beneath the pulpit. For, if the preacher's doctrine had been true, how wretched would have been my own condition, as well as that of my dear Jewish brethren! But the Lord gave me patience till the speaker had finished. I then apologized for him, that doubtless the infirmities of age had so weakened his memory, that he had forgotten, that on the day of Pentecost 3000 Jews, whom the Apostle had charged with having crucified Christ, when they asked, what they must do to be saved, Peter said, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And, blessed be God, that the same grace which made Peter's preaching effectual to the conversion of 3000 is still the same; and the same precious blood of Christ, which procured the pardon of their sins, never loses its pardoning and cleansing influences.

“ Can a Jew be in a more hopeless state than that in which we and all mankind were brought by sin? even to be *dead* in it; neither desiring nor knowing any need of pity or help. Why then, if ‘God hath quickened us in Christ,’ why doubt him who declared, ‘He that believeth in me, though he were dead, yet shall he live,’ why doubt this for Jew or Gentile? The venerable Scott says, ‘When I remember how hard and obstinate an unbeliever I myself once was, and that I was brought to call Jesus my Lord and my God! I cannot despair of any human being, nor doubt but the same agency is sufficient to make the most scornful Jew worship the crucified Nazarene.’ None had ever greater proof of their enmity against Jesus than St. Paul; but did he despair? No! for he remembered his own former enmity, when he had ‘wished himself accursed from Christ,’ cut off from his name, cause, and people; can he doubt of others? No! In Romans ix. he shows that their fall is neither total nor final,* that God has an election among them still (ver. 1—5), that their conversion is practicable (ver. 23), probable (ver. 24), certain* (ver. 26), that means are to be used (ver. 14), that it will not only be a blessing to the world (ver. 12, 15), but will accomplish the great end of all things, the glory of the Lord (ver. 33, 36), when they shall be* called and saved in the latter day (ver. 26, 27, 32). Hence Paul expected to save some, because he, as well as we, lived in the dispensation of the fulness of times (Eph. i. 10). In ver. 17th, &c., speaking of our being grafted in as a miracle, because the scion lost its native evil qualities, he considers it less extraordinary that the natural branches should bud again, they having

* As say almost all the fathers.—See Whitby’s Appendix to Notes on Romans xi.

an aptness to unite with the original stock, which there is not in the wild, to receive of the fatness of the true olive. Grace accomplishes both; it cut us out of the olive, wild by nature, and grafted us into the true olive, and it is 'able to graff them in if they abide not in unbelief.' That they do not so abide he declares to be our charge, who are *put in trust* of the glad tidings purposely for them. 'Salvation is come to us, in order to provoke them to jealousy.' They are enemies for our sakes! Blindness *in part* has happened to them, and we, through their unbelief, have obtained mercy. Our blessings are granted *purposely*, 'that, through our mercy, they may obtain mercy.'"—*Letter to a Friend*.

§ 3. Others have objected that, "to attempt the conversion of the Jews is presumptuous. It is interfering with the work of God. Their conversion will be miraculous. A nation will be born in a day."

I freely grant that the *national* conversion of the Jews will, in a great measure, differ from the conversion of individual sinners, whether Jews or Gentiles, and that such a conversion of the nation will not take place till after they be returned to their own land; yet, may not thousands and tens of thousands be converted before that event takes place? Is not the salvation of one sinner more valuable than the conquest of a world? Hath not the Lord already graciously blessed the present efforts to many Jews? (as has been shown above). Did not our blessed Saviour know that the conversion of the Jews was yet a great way off? and yet he commanded his Gospel to be preached first in Jerusalem; and the apostle Paul, who assured us that the fulness of the Gentiles must first come in, before all Israel be saved? yet he went, in every city, first into the synagogue to preach to the Jews.

§ 4. Another objection, frequently met with, is, that "It is premature; the time is not yet come; their blindness is not yet removed; and the fulness of the Gentiles is not yet come in."

I am aware that this objection is built upon the declaration of the Apostle, "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in;" but surely the Apostle never designed it as an objection to prevent Christian efforts to promote the conversion of the Jews, for none was more zealous than he himself was to convince the Jews that Jesus was the Christ. But let us for a moment inquire into the nature of that blindness, and the meaning of the word "fulness," the Apostle speaks of, and I trust the reader will be convinced that it ought not to hinder our efforts in behalf of the poor Jews. It is acknowledged by all, that the nature of that blindness was not the blindness which has come upon all men, as the effect of sin—a want of spiritual discernment; but a *judicial blindness*, not to be able to discern the truth of the Messiahsip of Jesus, foretold by the prophet Isaiah, saying, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." (Isaiah vi. 8—10.) To this prediction our Lord himself referred, as well as the Apostle, in this passage, and elsewhere, as a reason why the Jews did not believe in Christ in their days. But, that this judicial blindness has ceased long ago, is evident from

the answer given by Jehovah himself to the question proposed by the Prophet at the time the awful commission was given to him, and which reads thus:—"Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Seeing, then, that this part of the prediction was literally fulfilled at the destruction of Jerusalem by Titus and the dispersion of my beloved people, it follows that the threatened judicial blindness has ceased. But, if it be asked, "If that judicial blindness has ceased, how comes it to pass that the Jews have continued so long in unbelief? Are they not blind still, and do not discern the truth of the Messiahship of Christ?" I answer, there may be two different causes why a person does not discern the true nature of an object—first, if there be a veil upon his eyes; and, secondly, if the light, by which the object is to be discerned, be removed from him. Now the former was the case with the Jews in our Lord and the Apostle's time, when they had the means of grace, and the evidences of the truth of the Messiahship set before them, but they could not discern them, although it was given to some; but, since their dispersion, no judicial blindness was necessary, because they have been destitute of the means of grace, &c., as will be shown more fully hereafter.

As it respects the other part of the objection, viz., "that the fulness of the Gentiles is not yet come in, and, therefore, the Jews cannot be converted," I would answer, the word "fulness" certainly cannot mean "the last Gentile that ever shall be converted," for the Apostle reasons, in this very chapter, to prove that, after

the Jews are converted, more Gentiles will be called than have ever been before (as we have already seen). The word "fulness," therefore, must mean the same as it does in Galatians iv. 4: "When the fulness of the time was come, God sent forth his Son," i. e., when the full period of time was elapsed, which God hath designed and determined, Christ became incarnate; but there has been more time since. So, in like manner, when "the fulness of the Gentiles be come in," i. e., when the full number of Gentiles be converted, which God has determined in his own mind to be called, before the Jews, as a nation, shall be converted, then all Israel shall be saved, and, after that, the conversion of the rest of the Gentiles will take place, which will be in comparison as the full harvest to the first-fruits. Now, however distant that glorious event may be, it should not prevent us from using all proper and necessary means to promote the conversion of those whom God has designed to be called before the conversion of the nation takes place, and to be afterwards carried as "a present to the Lord of hosts, to a people scattered and peeled, terrible from the beginning hitherto." Hence, although in the beginning of my labours I believed that the conversion of my beloved nation would not take place in my day, yet I thought it my duty and privilege to seek the salvation of my dear people, in hopes of being useful to some of them; and, that our labours have not been in vain, but have been blessed beyond the most sanguine expectations, has already been shown. I proceed to mention another objection, viz.:—

§ 5. It is needless to use any efforts to promote the conversion of the Jews, for "they have every opportunity of being convinced of the truth of Christianity, but they are so prejudiced against the religion of Jesus, and

so hate its professors that they will not believe." Frequently I hear good people say, "Is it not strange that the Jews, after so many years and so much evidence, should still continue in unbelief? What an obstinate, stubborn, and unbelieving people they are!" Now, my dear reader, what would you think if I were to speak thus concerning the Gentiles under the Old Testament, viz., "Is it not strange that the Gentiles should have continued for two thousand years in unbelief respecting the promised Messiah, when the Jews firmly believed, and anxiously waited for his coming? What a 'stubborn, obstinate, and unbelieving people they were!'" Would you consider their unbelief a matter of surprise; and the opprobrious language just? Would not you be ready to say with the Apostle, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?" and is not this just and powerful way of reasoning, equally applicable to the state of the Jews for many ages past? "How shall they hear without a preacher? and how shall they preach, except they be sent?" and who shall send the preachers of the Gospel to the Jews, if Christians do not do it? But Christians have not done it; for since the time that the Apostle said, "It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, we turn to the Gentiles," who have turned again to the Jews to preach to them "the glorious Gospel of the blessed God?" Should it be asked, "What! have they not heard of Jesus?" I answer, Yes, they all hear of him from their very childhood: for their parents and teachers take good care to

inform them that there had been such a person as Jesus of Nazareth, whom our fathers condemned to be crucified, because he had been a deceiver, an impostor, and blasphemer. Hence his very name is held in abhorrence, and on hearing it pronounced they are taught to spit on the ground. And are not children bound in duty to believe their parents and teachers until they are convinced by arguments and evidences that their parents and teachers taught them errors? But where are they to get these arguments and evidences? To this it is often replied, "Have not the Jews places of worship?" Yes, they have; and to their credit, and for the information of new settlers, be it known, that wherever there are but ten Jewish families, they generally meet for worship; but what has that to do with the subject? It is replied, "What! do not they preach the Gospel?" Strange, indeed, that any Christian should ever have drawn the conclusion that because the Jews have places of worship, therefore they hear the Gospel! Whoever went to a Christian place of worship expecting to hear the Mahomedan religion? How strange and shocking it would sound to a Christian ear if he were to hear a Christian minister recommending Mahomet, the false prophet, in preference to Jesus Christ! And would it not sound equally strange and shocking to a Jewish ear, if the rabbi in the synagogue were to preach Christ and him crucified? Besides, why did not the heathen philosophers preach about the promised Messiah, as well as they did about arts and sciences, and delivered lectures on morality? The reason is evident, for they themselves were ignorant of the Messiah, and, therefore, it was necessary that when the time was come that the Messiah was to be "a light to enlighten the Gentiles," that Jewish apostles and missionaries should preach to

them. In like manner it has now become necessary that Christian ministers and missionaries should preach again the Gospel to the Jews. Besides, it is not generally known amongst Christians, that for centuries *past* there has been no preaching amongst the Jews. All their worship consists, as has already been shown, in reading their forms of prayer, a section out of the law called *Sedrah*, and a chapter selected from the other parts of the Old Testament called *Haphthorah*; these portions are read in the Hebrew language, without being either interpreted or explained, and few, alas! understand the literal meaning of the words they pronounce. How can such a worship be either instructive or edifying? “Oh that the salvation of Israel were come out of Zion!”

§ 6. Still it is objected that, “although the Jews hear not the Gospel, yet they have the Scriptures, and they are able to make them wise unto salvation.” But this objection also rests upon a mistaken idea. It takes for granted that the Jews have the Scriptures, which is not the case. Let it be remembered that the great and all-important question between Jews and Christians is, whether Jesus be the promised Messiah or not. To decide this question, it is absolutely necessary to have both the Old and New Testament. The former containing the characteristics by which the Messiah was to be distinguished from all others; and the latter, to show that all these characteristics have been fulfilled in Jesus Christ. But it is a fact well known, that the Jews have never yet acknowledged the New Testament as the Word of God, and hence they are ignorant of its contents, and know not the *true* character of Christ, nor the nature of his religion. The Old Testament only the Jews believe to be the Word of God, but it has already

been stated that very few of them possess more than those portions read in the synagogue. Hence, although I was educated to be a rabbi, and officiated for seven years as a teacher and reader in the synagogue, yet at the age of twenty-five I had never seen the New Testament, nor read the whole of the Old Testament, nor heard a single sermon preached. How could I then know what kind of a Messiah God had promised to the fathers, or whether Jesus Christ had answered the characteristics as laid down in the Old Testament?

Let Christians, therefore, send first the Gospel to the Jews, and furnish them with the Scriptures of the Old and New Testament, that they may have an opportunity of weighing the evidence in favour of Christianity, and if after that they still refuse to believe them, they may with some propriety say, "They are an obstinate, stubborn, and unbelieving people."

There remains, however, another part of the objection to be answered, viz.: "The Jews might have gone to hear the Gospel in Christian places of worship, but they are so prejudiced against the Christian religion, and hate its professors, and therefore it is useless to preach the Gospel to them." To this objection I would answer first, there have been and still are many and great difficulties in the way of a Jew going to a Christian place of worship. For as soon as such a thing be known amongst his people, he is suspected of being favourably inclined to Christianity, his conduct is narrowly watched, he is forsaken by his friends, admonished by the rabbi, and if he persists in going, he will be cast out of the synagogue; and what is he to do for his living, if single, and still worse if it be a father or mother of a family? "The young generation

of Polish-Russian Jews," saith the missionary, Mr. Bergfeldt, "are only, as it were, kept in fetters by their parents and relatives, or else we should see numbers of them come forward and profess the Christian religion." The reader will doubtless remember what has already been stated in the extracts of letters from Mr. Maitland, and from the journals of missionaries, and much more might be added to show that the fear of man has kept, and still does keep, multitudes of my dear people from attending Christian places of worship, nay, even from inquiry.

The following fact is extracted from the well-authenticated narrative of Solomon Dutich, a learned rabbi, and teacher of several synagogues in Germany, who having travelled for seven years from place to place, under doubts as to the truths of Christianity, at length openly confessed himself a disciple of Christ, and lived and died in Holland, as a minister of the everlasting Gospel. The Rev. Mr. Vos, with whom I became personally acquainted in London, had been his fellow-student at the University of *Utrecht*, and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

"In the year 1762, October 21, I arrived at one of the chief cities of Saxony, which, for particular reasons, I shall not mention. The rabbi of the city behaved in the most friendly manner to me. The 24th November I had read so far of my Bible as the 53d chapter of Isaiah, which I took now, for the first time, under my proper consideration. The Lord was pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah, who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation.

Wherefore I resolved to converse with my friend (the above-mentioned rabbi) about the contents of this chapter : neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the playhouse, leaving us to ourselves. They were scarcely out of sight, before he took me into another room, which he locked upon us. This put me into a terrible fright, imagining for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when, with tears in his eyes, he spake thus to me : ‘ O, Mr. Solomon, my beloved and faithful brother ! I will disclose all the secrets of my heart unto you ; but it is under the express condition that you keep the secret, for if the least word should get vent by you among the Jews, I shall, for my own security, charge you with what I shall confess to you, and make you the author of it ; in which case, it is easy to comprehend what a persecution you will be exposed to. This presupposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah ? ’ Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus : ‘ My beloved friend, you see here, in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death* ; and for what—for his own trespasses ? O no ! it was for our iniquities, and

for our trespasses ; which you will clearly perceive, and must be allowed by many of our rabbies. But in that chapter which I have read to you out of the German book, is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah* ; but, alas ! what an unhappy thing is that to us ! Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour ; and, should you ask me why they did not, I could answer you a great deal on that head ; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general, in those days : their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O what shall I, poor wretched creature, now do or undertake ? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself ? and how could I abandon my children, who are of my own flesh and blood ? O, my heart, my fatherly heart, cannot bear the thought of it ! Besides, by what means could I get my bread ! I cannot labour, having learnt no business, and to seek my support from charity is revolting against my nature ; besides this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am !' Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees and shed a flood of tears. It is impossible for me to describe the anxiety of his soul ; he prayed with a broken and contrite heart before God,

that he might in pity look down upon him, and grant him the same grace as had been granted to me; to deny himself, and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone."

—See *S. Dutch's Narrative, London edition, 1771, page 33.*

Oh that the God of my fathers may incline the generous and benevolent people of this country to co-operate in the establishment of the American Settlement to afford my dear people a place of refuge, where they may be able to obtain both employment and Christian instruction.

§ 7. Besides, where was the Jew to hear the Gospel for centuries past? Was not all the western part of the Christian world under the ecclesiastical jurisdiction of the Pope? Suppose then, that a Jew had gone into a place of worship in Spain, Portugal, Italy, France, Germany, Britain, &c. &c., and with tears in his eyes, had anxiously inquired, "Men and brethren, what shall I do to be saved?" And, suppose again, that the Pope himself had been the preacher, what would have been his answer? Why, to be sure, the Pope, professing to be the successor of Peter, would give no other answer than Peter did. And what said Peter? "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." But, would the Pope have said so? No, that would be too easy a way of going to heaven; that would never have filled their coffers with silver and gold, nor erected their cloisters and cathedrals more magnificent than king's palaces. The Pope's answer would have been, "Go to the priest, confess your sins, and pay so much for each prayer or mass;* give much alms to the poor, fast often, go

* A few years ago, whilst residing about five miles from the city

on long and frequent pilgrimages from one cloister to another, and do many things besides ; but remember that after all you have done, when you die the work is not finished ; your soul must go into purgatory, and, therefore, the more money you leave, the more prayers will be offered, and the sooner the soul will be released from its torments and enter paradise." How amazed and astonished would the poor inquiring Jew have been at such an answer ! Would he have supposed this to be the Gospel of Christ or a part of Christianity, or would he have imagined to have heard the *head* of the Christian Church ? No, he would certainly have concluded the preacher to have been a Jewish rabbi, for such is the creed and hope of salvation of every Jew, and the only way he knows how to work out his own righteousness.

§ 8. As it respects the last part of this objection, viz. "the prejudices of the Jews against the Christian religion, and their hatred of its professors," I deny not the fact ; but could it be expected otherwise than that they would hate those persons who for ages together have robbed them of their property, persecuted them in every country, tormented them in prisons and inquisitions, and massacred them by hundreds and thousands in cold blood, and all that under the sanction of the

of New York, we had a Roman Catholic for a servant. She was exceedingly economical, and yet every first Sabbath in the month, let the weather be what it may, she would *walk* to and from New York solely to confess her sins to the priest and pay him half-a-dollar each time. Oh, the delusions of Popery ! And, oh, how astonishing great the zeal and liberality of the worshippers of such delusions ! How few members of Protestant Churches pay half as much for the support of the precious Gospel which publishes pardon and peace through the blood of the Son of God, as this poor woman did to purchase the pardon of her sins from the hand of a priest !

Pope, the head of the Christian Church? How could it be expected that they would approve of and choose to embrace such a religion? The reader I hope will excuse the insertion of the following extract from "Emma de Lissau," a most interesting publication, written by a converted Jewess: —

"Rabbi Selig* detailed many hardships endured by the Jews on the Continent, particularly in Roman Catholic districts. In some places, Jews were not allowed to reside. In others they might only trade during the day, but dare not sleep within the gates: subjected to a degrading tax, and heavy imposts; despised, rejected, and oppressed, even in parts where the light of the Reformation had spread its beneficial influence, though the Jew was excluded from receiving the practical effect of that divine principle, inculcated by Paul in so emphatic a manner, 1 Cor. xiii.

"'No wonder then,' added Rabbi Selig, 'that in addition to the already invincible barrier which Judaism opposes to Christianity, oppression and injustice have raised another formidable fence. Nazarenes adopt our Scriptures; trace the pedigree of their God to the house of David; use the divine songs of the inspired Prince in their worship; and declare, that *their* religion is founded on *ours*; nay, is the very fulfilment of all the types of our august worship, yet deride, hate, and oppress us! What can the most liberal-minded among us think of a religion producing *such* fruits?' "

* The author in a preceding page saith, "Rabbi Selig was a man of learning, deeply versed in cabalistic mysteries, and devoted to the Jewish faith. But he was polished, affable, and as liberal-minded as a *devout Jew could* be, whose creed is an exclusive one. His venerable appearance, for he had numbered seventy-four years, gave weight to all he said."

But it will be said, "This is not the religion of Jesus ; the principles of the New Testament are principles of justice, love, and humanity." I thank God that *now* I know that the principles of the New Testament, and the principles of Popery, are as different as light and darkness ; but this happy change was effected by the reading of the New Testament, and by the hearing of the Gospel in its purity. Let Christians, therefore, furnish the Jews with the same means, and exemplify the spirit of the Gospel by their conduct towards them, and, by the blessing of God, the same happy change may be expected.

§ 9. This leads me to notice another objection, viz. No good has resulted from all the efforts which have been made. This objection is owing to the mere want of information. First, great good has actually been done, as, has been already shown. Deep-rooted prejudice has been removed ; an unparalleled spirit of inquiry has been excited ; and more than 3000 Jews have made a public profession of faith in Christ Jesus ; and more than forty are now preaching the Gospel to their brethren. But when we consider the peculiar situation and circumstances of the Jewish nation, we ought to be exceedingly thankful, even if no more had been effected than the mere removal, in a few years, of those difficulties which had been accumulating for centuries together. Suppose that a large and magnificent palace were to be erected on a spot of ground, where an immense large and rocky mountain stood, and many labourers had been employed at a great expense in removing it, no one would say that nothing had been effected, although the foundation had only been laid. I cannot withhold from the reader the just remarks made by the pious Farman when writing on this sub-

ject: "A thought strikes me here which I cannot omit mentioning, viz., That it is only by patient continuing in this work that we can expect to see any good done. There are, I fear, many good Christians—many real friends of Israel, who, perhaps, from not having well enough considered the matter, expect that to arise under extraordinary circumstances, which they could never think of looking for under ordinary. They seem to be disappointed, if under the complicated difficulties which exist in all Jewish missionary stations, and which beset us in this capital in a giant-like form, multitudes of converts are not made,—when under the most favourable circumstances in England (I speak particularly of the non-existence of political obstacles)—in any parish they would not even look for the conversion of one-tenth of that number. They seem to be disappointed if we do not, even before we have had time to entrench ourselves, and take a survey of the enemy's battlements,—if we do not, I say, send them an account that the city is stormed and taken. They appear to flag in their love, if we do not quickly send them home very encouraging accounts of success. We know very well that experience teaches us a different lesson among baptized Christians at home; why should we then expect *more* from unbaptized Jews, who, the moment they are suspected of any attachment to Christianity, are thrown into prison, there tormented with various cruelties, and confined to an indefinite period? Christians of England! judge ye whether you *ought* to expect more from such a sphere than from a district where the people can come to hear the Gospel unmolested! I said, I fear many good Christians have wrong ideas of, and consequently have wrong expectations from, our missionary work. In writing to a friend, not

long since, I had occasion to make the following remarks, which seem to be apropos here: ‘Before a missionary enters on his work he generally has very wrong ideas of it. He pictures to himself many attentive hearers—perhaps, a field of what he may term extensive usefulness; but when he enters upon it, he finds that he had underrated the power of the devil on the depraved heart of man, and had overrated his own powers. Experience soon teaches him to trust *implicitly* to God in this work of faith and labour of love. And if he does not, he will utterly fail in his enterprize. We must dig and re-dig, plough and re-plough, the rocky soil. We must sow and re-sow the same ground, morning, noon, and night, earnestly pray for the showers and dews of heaven, and patiently wait for the blessing. If he should thus be the means of bringing one sinner to repentance—one lost sheep of the house of Israel to the foot of the cross of the only true Messiah, how immense in value is the object gained! Could the world itself be put into the balance and not be found wanting? Thus, my dear Sir, would I labour, till God, of his infinite mercy, be pleased to water by his Spirit the seed sown; but at the same time struggle with him in prayer, and give him no rest till he redeem and set free his long outcast captives.”

That long, and tried, and faithful missionary, Mr. Marc, speaking of the same subject, says: “The conviction they now have that Christians offer them the genuine Word of God, and even to the poor gratis, makes an unspeakable impression upon them, and begins visibly to melt their hearts. Even the Jews in the towns, as well the bigoted as the enlightened, begin now to pay more attention, and often very great attention, to the Holy Scriptures, and, no doubt, the London

Society has very much contributed to this happy change. We are at the door of a great and happy event among the Jews in Germany. It will surely go on by degrees, and even when the Holy Spirit shall be visibly poured out upon them, it will go on by degrees. The same was the case with the Christians in the first century. I thank, and praise, and bless God, that he has let me live to see this time."

Having noticed the principal objections brought against Christian efforts to promote the conversion of the Jews, I will now answer those suggested against the proposed American settlement for Jewish proselytes.

§ 10. It is objected that to collect the converted Jews into a Settlement is improper. That under the Christian dispensation there is to be no distinction between the Jews and Christians; and that the converted Jews are designed to be lights in the world.

Answer. This objection must refer either to the Jews as a nation or as individuals. It cannot refer to the former, for no one intends shutting up the Jewish nation in a Settlement. If it respects individuals, I answer, They are not to be separated from Christians, but are only to dwell together till they have finished their apprenticeship, and then mix with Christians. Further, if they are to be lights in the world, it must be either as missionaries or as private Christians. In either case, it is most desirable that they should be for a time in a Settlement to receive the necessary preparatory instructions. This will be freely granted as it respects missionaries; and those who are acquainted with the mode of education and habits of life of those persons who are designed to form the Settlement, which are neither the rich nor the well-educated, will need not many arguments to convince them of the advantages of

a Settlement. The friends of the Jews, who are anxious for their conversion, are not only desirous that they should be saved, *i. e.* that they should escape the misery of hell, and enjoy the felicity of heaven, but they wish them also to adorn their profession, and thus by their conversation, life, and conduct, be a light and example to others. Hence it is necessary that they should have an opportunity of becoming acquainted, by precept and example, with the doctrines, principles, conversation, and deportment of a true Christian, a real disciple and follower of Christ. Now, as most of the Jews likely to join the Settlement must be expected to come from Russia, Poland, Prussia, and Germany, I ask, will it be an easy matter for a Jew to meet with such Christians? The Lord, indeed, knoweth them that are his, but to the poor Jew they are a hidden people. Suppose that none of the difficulties mentioned above of finding employment should exist, and that as the Jew makes up his mind to inquire into the truth of Christianity, he should be so fortunate as to meet with a master to take him as an apprentice, what will be the consequence? He may, indeed, learn his trade, and thus be able in future to earn his bread by his own industry, but is it likely that he will become a light and example as a true Christian? Alas! what he sees and hears is much more likely to make him an infidel, or much worse than he was before, Matt. xxiii. 15. As a Jew he was taught to say his prayers morning and evening, and never to sit down to eat without first washing his hands and repeating his prayers both before and after meals; and the Sabbath to him was a day of rest; but now, instead of hearing the family calling upon God with the voice of prayer and supplication, he hears the name of the blessed Jesus taken in

vain, and that on every trifling occasion. On the former part of the Sabbath-day he is compelled to work, and during the remainder of the day he witnesses the family, like most others, spending it in vain and sinful amusements. With many it is a common case, that knowing the contempt and ridicule they would be exposed to were it known that they have been Jews, studiously conceal it, instead of becoming a light to the world. This is very generally the case with those who have already been baptized. Now in a Settlement these difficulties will have no existence. As for Christian instruction to be communicated by ministers both before and after baptism, notwithstanding the zeal and faithfulness of the minister, yet for want of employment and opportunities it is too often lamentably defective, whilst in the proposed Settlement the proselytes are to receive Christian instruction for three hours every day during their apprenticeship.

§ 11. It has been asked, "Why should the Settlement be in America and not rather in Europe, which would save much expense?"

Answer. It has already been stated in the Resolution of the Berlin Society, that they have long felt the want of a Settlement for Jewish proselytes, and tried to establish one, but have not been able to succeed. In other places also attempts have been made, but in vain. The nature of governments, the prejudices of the people, the multitude of Christians themselves out of employ, &c. &c., have proved insurmountable difficulties, but happily none of these exist in America. But this leads to another objection, viz :

§ 12. "What need is there of a Settlement in America ; do not the Jews enjoy equal privileges with other people?"

Answer. " Even if there were no difficulties of getting employment for Jews in America, yet for the reasons assigned in § 10, it would be highly desirable to have a Settlement; but the case is otherwise. Although many of the difficulties which exist in Europe do not exist in America, yet the poor Jew will meet with obstacles which no other emigrant meets with. The Society for meliorating the Condition of the Jews are not ignorant of their difficulties. To the best of my recollection, not a single Jew has been received under its patronage for the last ten years. Numbers indeed have applied, but no situation has been found for them. The President, Dr. Brownlee, and others, know how often out of mere compassion they have been compelled to give them some temporal relief, which, however, is no effectual relief to the poor Jew, and yet it becomes a burden on the charity of the friends of the Jews, and opens a door of hypocrisy. Before I close this part of the work I will notice but one objection more, viz :

§ 13. " What is the cause that the scheme of a Settlement already tried has failed? What need, therefore, of another trial?"

Answer. It is true that the Society had a farm to employ Jews, and that several had been on it for a time, but did not continue. It is not necessary to enter into all the circumstances of the failure of that scheme. From the beginning I disapproved of it, convinced that agricultural employment is not suited for the Jews. Besides, the rules adopted for the management of that farm, as well as other circumstances, may justly be considered as the cause of its failure. The proposed plan, which is free from all those difficulties, has never been tried. It is not connected with agriculture, nor

with the establishment of a manufactory that will require a large capital ; and yet it will furnish employment to multitudes, and may be carried on with comparative little trouble by men whose heart is in the work. And whilst it is designed to encourage the industrious, it will at the same time furnish them with Christian instruction ; it will prove a school for the dear Jewish children, a seminary for Jewish missionaries, and be ultimately the brightest gem in the crown of American benevolence. America, which is the only Christian nation that has not persecuted the Jews, is also the only country that can afford them an asylum. And will American Christians not do it? Yes, surely they will. None has had a better opportunity of witnessing their love, zeal, and benevolence towards the Jews than I had whilst travelling as Agent for the Society. And is that spirit of love, zeal, and benevolence extinct? God forbid. It has only been slumbering, and as soon as the public shall be convinced of the necessity and expediency of the proposed Settlement, they will certainly afford the necessary aid and not be weary in well-doing, especially when they shall duly consider the precious promises in the next part of this work.

PART IV.

JUDAH AND ISRAEL.

THE RESTORATION AND CONVERSION OF THE JEWS
AND THE TEN TRIBES.

§ 1. Who can read seriously the history of the Jews and not feel himself compelled to exclaim with Moses, "What nation is there so great!" Their past exaltation, their present degradation, and their future glory, are events unparalleled in the history of nations. The first and second of these events constitute a part of my "Jewish Intelligencer,"* their future glory is proposed as the subject of the following sheets. That the Jewish nation will be delivered from their present captive state, and advanced to a greater degree of

* "The Jewish Intelligencer," large 8vo., pp. 572. Price 8s. Sold by G. Wightman; Thomas Ward and Co., Paternoster-row; Simpkin and Marshall, Stationers'-court; Hatchard and Son, Piccadilly; L. and G. Seeley, Fleet-street; and by the Author, No. 1, Trinity-street, Borough.

CONTENTS.—I. History of the Jews, particularly since their present dispersion.—II. Origin, Dispersion, and future Restoration of the Ten Tribes.—III. Jewish Antiquities.—IV. Modern Judaism.—V. History of the Origin and Progress of Christian Efforts to promote the Conversion of the Jews since the year 1800.—VI. Correspondence with Missionaries amongst the Jews.—VII. Narratives of Converted Jews.

happiness and honour than they have ever enjoyed, is acknowledged by all who believe the Bible. But very diverse are their opinions respecting the nature of that

“It usually and necessarily happens, that every new periodical interferes more or less with preceding ones. ‘The Jewish Intelligencer,’ however, forms an exception: for while it treats on topics confessedly of great interest, there is no work in the country in which they are professedly discussed. It furnishes, therefore, a large amount of valuable reading which can be found no where else.”—*American Baptist*.

“This work, which has appeared earlier than was at first proposed in the Editor’s Prospectus, is *exceedingly interesting*. In treating of the history, the condition, the character, and the prospects of the Jews, he handles these interesting subjects as a workman who is a perfect master of his business, who has all the necessary tools and implements at hand, and who knows how to apply them with readiness and effect to their appropriate uses.”—*Morning Star*.

“We doubt whether there is a man living so well qualified to give correct information concerning the origin, history, dispersion and present condition of the Jews as Mr. Frey. The volume is full of most interesting matter. The style is clear, forcible, and elegant; the arrangement of the matter judicious; and the typographical execution highly commendable. We hope the ‘Intelligencer’ will have, what it deserves, a wide circulation.”—*Eastern Baptist*.

“The volume before us contains several subjects, written in an elegance of style and diction worthy of the reputation of the learned editor. Whatever is connected with the history of the Jews, especially in their dispersed state, must be particularly interesting to the reader of the Bible, and especially to the student of prophecy.—The Jews, in every age, have been the wonder and admiration of every people; but at this time they are more particularly *an astonishment and a by-word among all nations*. Without an abiding place on the earth, they are found a ‘peculiar people,’ in every country—sternly and heroically refusing all alliance with any other, they are ‘the most ancient unmingled race known to exist on the face of the earth.’ But prophecy plainly assures us, that though they have been exiles for nearly eighteen centuries from the land of their fathers, yet that they shall return thither again. Already the religious community are interested in their behalf. Inquiry is daily made as to their pre-

deliverance, and the means by which it is to be effected. Many divines suppose that the Jews will be converted to Christ in their present dispersed state by the usual

sent condition, and the prospect of their future advancement to that primitive pre-eminence from which their infidelity has so long degraded them. We know no work so well calculated to answer that inquiry as the one before us. The Jews are an abiding monument of the truth of our religion. Their history is a miracle; not less so in their present dispersed state, than when pioneered from Egyptian thralldom through the Red Sea and the Arabian deserts, by a cloud by day, and a pillar of fire by night. A work, then, devoted to the cause of such a people, must be interesting, and must receive encouragement."—*Baptist Banner*.

FROM THE REV. J. KNIGHT.—"*Brixton Hill, May 26, 1837.*—I have read the '*Jewish Intelligencer*' with pleasure and profit. It is in my opinion a most interesting work. Many histories of the *Jews* have at different times been published; but what renders this volume particularly valuable is, its being the production of a converted Jew of no ordinary attainments in Hebrew science, whose statements, having been once a Jewish rabbi, it may be expected are correct, and will afford much instruction respecting that once highly-favoured people, which is seldom to be found; while at the same time it is well adapted to confirm the minds of *Christians* in the faith and hope of the Gospel.

"Your account of 'the origin, dispersion, and future restoration of the Ten Tribes,' is, I think, entitled to special notice; and whatever differences of opinion may exist on that subject, no one who reads your remarks with attention, can refuse to give you credit for your endeavours to elucidate it.

"I rejoice to hear of the success of your labours in America, and most sincerely do I hope, that on your return to that country, it will be long continued and increased! You have two objects it seems in view in visiting Europe; one is to collect materials and open a correspondence to enrich the future volumes of the '*Jewish Intelligencer*!' God grant that in this laudable undertaking your intentions may be fully answered! The other object is, 'to facilitate the gratuitous distribution amongst the *Jews* of your publication, entitled '*Joseph and Benjamin*,' in the English language, in which it is now published, and also to get it translated and printed in the German

means of grace, and then be mixed with Christians so as to be no longer known as a distinct people. Others are of opinion that they will be converted in their dispersed state, and after that return to their own land and be still preserved a distinct people; but there are not a few who believe that the nation at large will return to their own land before their conversion, and that a remnant will be converted who will not return with the nation, but will afterwards be carried "as a present unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion," Isaiah xviii. 7; when the nation will be converted in a remarkable manner as was the apostle Paul, beholding the Lord Jesus Christ. That the last of these opinions appears to be the most scriptural, I shall now endeavour to prove.

§ 2. An opponent to the literal restoration of the Jews says, "It is possible, we say, that the Jews may be restored to their own land, with very mistaken expectations, retaining still their carnal prejudices, rejecting the Son of David, who is come, and vainly looking for another; and that they may afterwards, by a fresh pentecostal effusion, be cured of their fatal blindness, language.' May your efforts likewise for the accomplishment of this benevolent and important design be amply rewarded; for it appears to me that 'Joseph and Benjamin,' is a book which is eminently calculated for usefulness both to Jews and Christians, to convince the *former*, if they will read it, that Jesus Christ is the Messiah, of whom Moses in the Law and the Prophets did write; and to establish, strengthen, and settle the latter in their knowledge and belief of the truths of Christianity. 'Ora et labora,' is an excellent motto. Follow this advice, 'Nil desperandum!'"

and become obedient to the faith. The question is, what are the scriptural grounds for such an expectation?"—*Eclectic Review* for 1829. (Third series, No. 3.)

Well, "to the law and the prophets," and after I shall have established, from the Scriptures and other arguments, the literal restoration of our people to their own land in an unconverted state, I will endeavour to answer the principal objections that have been brought against the proposed scheme. But there are two methods which have been alternately employed to evade the force of the arguments in the passages I shall quote, which evasions I shall endeavour to notice as I go along. These methods are, either that the prophecy has been already fulfilled, or that it is to be understood in an allegorical sense, and to be applied either to the spiritual conversion of the Jews, or to the conversion of Gentiles, the spiritual Israel.

§ 3. "The following rules may be useful in assisting us in ascertaining whether prophecies respecting the Jews are yet to be fulfilled.

1. "When Judah and Israel (the name Israel being used, in contradistinction to Judah, to designate the Ten Tribes) are both included in the promised blessings. 2. When the house of Israel, or Ephraim, or Joseph, is evidently the object of the promise. 3. When the promise, though addressed to Judah, can with no propriety from the nature of the language be considered as fulfilled in the recovery from Babylon. 4. When the prophecy was delivered after the return of the Jews from Babylon. 5. When the time for the event is designated by the term, latter days, or the order and series of the prophecy necessarily refer us to a period subsequent to the first advent of Christ. 6. When the

promise is accompanied by predictions of universal peace." *

§ 4. A judicious writer in the "Jewish Expositor" says, "They have generally applied the prophecies relating to the restoration of the Jews, and the ten tribes, and the consequent happy state of that nation, and also of the whole Christian world, which is to happen in the latter times (and which is frequently styled in Scripture, the reign or kingdom of Christ), to the Church of Christ, as it has hitherto subsisted in the world; applying the terms Israel, the seed of Abraham, the city of Jerusalem, in an allegorical sense to the Christians, or the Christian Church in general, whenever they meet with them with a promise of great happiness annexed; whereas the great happiness, which is the principal subject of all the Old Testament prophets, appears to me to be no way applicable to any state of Christianity that has ever yet existed, but to relate to the conversion and restoration of the literal Israel, the Jews, and the ten tribes, in the latter times, and to that reign of Christ when the Church shall be triumphant."

Another writer observes, "The Gentile takes up his station on Gerizim, and engrossing all its blessings, consigns its original occupants to the possession of the curse of Ebal. The Gentile, enjoying the figure, overlooks a literal-fulfilment to the Jews. Canaan is transferred to his own bosom, or placed in heaven above, *any where* but in the *land of Canaan*."—*American Christian Spectator*, 1826, p. 514.

Another says, "We would ask our spiritualizing interpreters what they would have to offer with respect to this prophecy?" (alluding to Ezek. xxxvi. 1—5, 8, 12.) "Without doubt, spiritualizing will boldly

* Bingham's Discourses.

affirm that the prediction which Ezekiel addresses to the mountains of Israel, contains nothing about their return to their own land,—as the Papists maintain that after the consecration of the wafer, nothing of real substance remains, but it is really and substantially transubstantiated into the body of Christ, although they cannot deny that the outward appearance continues to be that of a wafer. So these persons, taking a bold flight in allegory, will tell us that the mountains, hills, rivers, valleys, desolate wastes, and cities of Israel in the prophecy, are to be understood of the Christian Church among the Gentiles ; and that the return of the children of Israel to those places only means their conversion to Christ.”—*Ibid.*

§ 5. I will now proceed to show from the Scriptures, that the Jews, as a nation, will return again to the literal Canaan before their conversion. There is scarcely anything more frequently foretold than this glorious event. To quote all the passages relating to it would be an endless task : I shall therefore select but a few as a specimen. We will begin with Moses. “ And I will bring the land into desolation ; and your enemies that dwell therein shall be astonished at it : and I will scatter you among the heathen, and will draw out a sword after you ; and your land shall be desolate, and your cities waste. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land. The land also shall be left of them, and shall enjoy her Sabbaths, while she lieth desolate without them : and they shall accept of the punishment of their iniquity ; because, even because they despised my judgments, and their soul abhorred my statutes.” Lev. xxvi. 32, 33, 42—45. In the preceding verses God

threatens judgments to overtake our nation for their sins and disobedience to his law ; and then promises that he will not utterly destroy them, but remember his covenant made with our fathers Abraham, Isaac, and Jacob, which covenant reads thus : “ And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward ; for all the land which thou seest, to thee will I give it, and to thy seed for ever.” Gen. xiii. 14, 15.

§ 6. The learned Dr. Mede, in his answer to Dr. Swift’s fourth letter, gives the following explanation of this text, which deserves particular notice : “ I doubt not,” says he, “ but you have felt some scruple (as well as others) at our Saviour’s demonstration of the resurrection in the Gospel. Matt. xxii. ; Mark xiii. God said to Moses in the bush, ‘ I am the God of Abraham, and the God of Isaac, and the God of Jacob : God is not the God of the dead, but of the living.’ Ergo, Abraham, Isaac, and Jacob, must one day rise again from the dead. How does this conclusion follow ? Do not the spirits of Abraham, Isaac, and Jacob, yet live ? God should then be the God of the living, though their bodies should never rise again. Therefore some Socinians argue from this place, that the spirits of the just lie in the sleep of death until the resurrection. Or, might not the Sadducees have replied, the meaning to be of what God had been, not of what he should be, viz., That he was that God who had once chosen their fathers, and had made a covenant with them ; ‘ I am the Lord that brought Abraham out of Chaldea, who appeared to Isaac and Jacob whilst they lived,’ &c. But how would this then make for the resurrection ?

Surely it doth. He that could not err said it. Let us see therefore how it may.

“I say, therefore, the words must be understood with a supply of that they have reference to, which is the covenant which the Lord made with Abraham, Isaac, and Jacob, in respect whereof he calls himself their God. This covenant was to give unto them and to their seed the land wherein they were strangers (mark it); not their seed, or offspring only, but to themselves.

“To Abraham, Gen. xiii. 15; xvii. 8. To Isaac, Gen. xxvi. 3. To Jacob, Gen. xxxv. 12. To all three, Exod. vi. 4, 8. Deut. i. 8; xi. 21; and xxx. 20. If God then made good to Abraham, Isaac, and Jacob, this his covenant, whereby he undertook to be their God; then they must needs one day live again to inherit the promised land, which hitherto they have not done. For the God that has covenanted with them, covenanted not to make his promise good to them dead, but living. This is the strength of the divine argument and irrefragable; which otherwise would not infer any such conclusion.”

Now, as the essence of the covenant made with our fathers and their *natural* posterity, was the possessing the land of Canaan literally, and as the Lord has promised he will remember the covenant during their captivity, it must mean that he will bring them again into the *literal Canaan*. What else can be the meaning of these words, “and I will remember the land,” but this, that God would put an end to its desolation, by restoring it to its ancient inhabitants, to be cultivated and replenished by them?

§ 7. It is a poor evasion, to say that this promise was fulfilled at their return from Babylon, because the

restoration to their own land for a few ages, and a subsequent dispersion for near four times as long a period, among all nations, without any hopes of return, can never be the true meaning of giving that land to the seed of Abraham *for ever*. Besides, it has justly been observed, "that it is not unusual for the same thing (the passover, for instance) to refer immediately to one event; and remotely to another; so it is common for a prophecy to have a partial fulfilment in something at, or near the time, and a more perfect one at some distant period. God's works being whole, and the end seen from the beginning, there is often a dignified analogy between them: system, as it were, within system; one train of events making way for another, and furnishing an earnest of its fulfilment. Thus the kingdom of the Messiah is manifestly predicted in the 72d Psalm, though it is mostly under the form of the prosperous reign of Solomon."

Mr. Faber, speaking of the prophecy in Joel, says, "This is applied by St. Peter, to the effusion of the Holy Spirit on the day of Pentecost, though strictly relating to the era of the restoration of the Jews, and the glorious period of the millennium. The first advent of Christ is frequently considered by the inspired writers as a sort of type of his second advent; whence we find that predictions which properly belong to the one period are often applied by anticipation to the other. Thus, in a similar manner, the apostles apply the prophecy of David in the second Psalm, to the conspiracy of the chief princes with Herod and Pontius Pilate against our Lord: yet, if any one will compare that second Psalm with the description of the Word of God routing his enemies congregated in the 19th chapter of the Apocalypse, he will be convinced that it does not receive its

ultimate accomplishment till the second advent, whether literal or spiritual, at the commencement of the millenium."

In like manner in this place, as the calamities threatened were not to be inflicted at once, but gradually, and some repeatedly, as ver. 29, "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat;" which has literally been fulfilled in the siege of Samaria by Benhadad (2 Kings vi. 28, 29); in the siege of Jerusalem by the Chaldeans (Lam. iv. 10); and in the last siege of Jerusalem by the Romans, as recorded by our own historian Josephus; so likewise the promise was to be fulfilled as often as needed; as often as they are banished from the land given by the covenant to our fathers Abraham, Isaac, and Jacob, so often shall they be restored to enjoy it, and therefore the promise is yet to be fulfilled. I wish you, dear reader, to remember this observation, as it is applicable to many other predictions, which I shall name hereafter.

§ 8. "The reader who consults the marginal references," says Dr. Scott, "will in them find the most instructive comment on this chapter; and be more and more convinced as he proceeds, that it is a kind of prophetic history of that nation, *even to this present time.*"

Again he says, ver. 31—35, "Indeed the dispersed state of the Jews since the destruction of the temple by the Romans, more fully answers the import of the subsequent prediction than even the desolations of the Babylonish captivity." And on ver. 43—45 he says, "A glorious accomplishment of this part of the prophecy may hereafter be expected by the conversion of the Jews to Christ, and probably by their restoration to their own land; and after the fulfilment of the previous

threatenings, in their present dispersion of above twelve hundred years' duration, they are still most miraculously preserved a distinct people, evidently in order to this most desirable event."

§ 9. I will next call your attention to the prophecy in Deut. xxx. 1—6. "And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind amongst all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost part of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Now, that this is a prediction yet to be fulfilled in the *literal restoration* of my beloved people to their own land, and that *afterward* they shall be truly *converted* to God, will evidently appear, if we consider that it has never had its fulfilment. It is inapplicable to their return from the Babylonian captivity, during which time they were very far from being scattered among "*all* people, from one end of the earth to the other." Neither can it be said that the hearts

of the people were generally circumcised, so that they loved God with all their heart and all their soul, during the interval of their return from Babylon and their being scattered by Titus. For the rabbins themselves, as well as Josephus, say that our nation, at the time of the siege of Jerusalem by the Romans, were more wicked than ever, and that therefore the coming of the Messiah was delayed until they shall repent; nor has the other promise been realized, ver. 5, "to do them good, and to multiply them above their fathers." Consider next, that as it is allowed by all, that at least many of the calamities in ch. 27—30 were inflicted literally on our nation soon after their dispersion by Titus, why should not the blessing of deliverance and restoration to the land which "our fathers possessed, and shall possess, be literally fulfilled?

§ 10. Bp. Newton says, "The design of the work will permit us to take notice of such (predictions) only as have some reference to the latter ages; and we will confine ourselves principally to the 28th chap. of Deuteronomy, the greatest part whereof we may see accomplished in the world at *this present time*. I know that some critics make a division of these prophecies, and imagine that one part relates to the former captivity of the Jews, and the calamities they suffered under the Chaldeans; and that the other part relates to the latter captivity of the Jews, and to the calamities they suffered under the Romans: but there is no need of any such distinctions; there is no reason to think that any such was intended by the author: several predictions on the one part, as well as on the other, have been fulfilled at both periods, but they have all more amply been fulfilling during the latter period; and there cannot be a more lively picture than they exhibit of the state of the

Jews at present." And after having pointed out in many particulars the literal fulfilment of these predictions, he observes, "Here are instances of prophecies, prophecies delivered about three thousand years ago, and yet we see them fulfilling in the world *at this very time.*"

§ 11. Dr. Scott says, "All these curses, which were denounced against the Israelites when disobedient, have indeed uniformly overtaken them, in every situation and in every country, from *that day to this*; as must be evident to every person who is in the least acquainted with their history." And on the prediction under consideration he says, "This passage evidently refers to the prophetic denunciations of the two preceding chapters, which had their main accomplishment in the destruction of Jerusalem by the Romans, and in the consequent dispersion of the Jews to the present day; little doubt can therefore remain that these prophetic promises are yet unaccomplished, and that the relics of the nation shall, in some future, if not very distant period, be converted to Christ, and probably be gathered together, and reinstated in Canaan. The language here used is in a great measure *absolute*, not containing merely *a conditional encouragement*, but *predicting an event* which would absolutely take place: for the Lord himself engaged 'to circumcise the hearts' of the people; and when regeneration has taken place, and divine love has supplanted the love of sin, then certainly they will consider and repent, and return to God and obey him."

§ 12. From what has been said, dear reader, you will perceive that this prediction proves my proposition, that our people will return literally to the land which God gave to our fathers; and that they will re-

turn in an *unconverted* state ; for the circumcision of the heart, or true conversion to God, is to succeed their restoration to the land. It is of great importance to remember this *order* established by God himself ; for you must know that there are not a few who grant that this prediction has not been fulfilled, but will be accomplished in the conversion of the Jews wherever they are ; and that to be gathered to the land of Canaan, “ the land which our fathers did possess,” is not to be understood literally, but allegorically of *heaven* ; of which Canaan was a type. True, Canaan was a type of heaven ; but does God promise to gather them “ out of all people from one end of the earth to the other, and bring them into heaven ? ” — What, *before* their hearts are circumcised to love him ? Has Christ changed the order of things ? Has it now become possible for sinners to enter the kingdom of God *without* being born of the Spirit ? Consider also, that surely the land which Abraham could “ see with his eyes,” and “ in which he was a stranger,” the land in which Isaac “ sojourned,” the land on which Jacob “ lay,” must be the very land of Canaan itself, and no other place in heaven or earth. But these are the terms which the Lord employs to define the promised land, that land which he promised to the patriarchs, “ and their seed for ever, for an everlasting possession.” Besides, what does it mean when God adds, “ I will multiply them above their fathers ? ” “ And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers.” (Deut. xxx. 5.) Is this applicable to the inhabitants of heaven ? No, my dear reader, it is the Canaan once possessed, which they shall possess again.

§ 13. But let us proceed to hear what the prophets say on this interesting subject. We begin with the 36th chapter of Ezekiel, which, after you have carefully read over, you will perceive that it contains a promise of temporal and spiritual blessings. The spiritual blessings consist in regeneration and reconciliation with God. “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them,” Ezek. xxxvi. 25—27; by the power and influence of the Holy Spirit they should be quickened and have a new nature implanted, the blood of Jesus applied to their hearts to cleanse their guilty conscience from dead works to serve the living God; and the purifying and sanctifying influence of grace, to enable them to die unto sin and live unto newness of life; and thus God would again be their God, and they should be his people. Amongst the temporal blessings promised, is, first their return to their own land, which is to *precede* their regeneration, agreeably to the order, ver. 25; then, i. e., after having been “gathered out of all countries and brought into their own land,” ver. 24, then they shall experience the change of heart promised.

§ 14. Now, whatever partial fulfilment this prophecy may have had at the return of our fathers from Babylon, it is very evident that a far more complete accomplishment of it is to take place in future. For in verse 11, the promise is that God would do better unto them than at their beginning; but it is a fact well known,

that the outward condition of our people was never so prosperous after the captivity as it had been before that catastrophe. This remark is equally true with respect to their spiritual state ; for, as has been observed before, that when our fathers had returned from Babylon, instead of being regenerated and reconciled to God, they rather grew worse, and crucified the Lord of glory ; and instead of God's being their God, and they his people, they were cut off ; the wrath of God came upon them to the uttermost, and others, who were not the people of God, were adopted in their stead. The land, instead of being like the garden of Eden, the admiration of men, has become the habitation of owls, and the dwelling-place of wild beasts. Further, the persons to be restored are repeatedly said to have blasphemed the name of the Lord amongst the heathen ; but this character is not applicable to our fathers in the Babylonish captivity ; instead of being profane they seem to have been so conscientious as not to sing the song of Zion in a strange land.

Again, in verse 12, &c. it is promised, that the land should never be bereaved of its inhabitants ; but, since the destruction of Jerusalem by the Romans, very few of our people have lived in the land of our fathers. Further, this people is to be gathered out of all countries ; but the captives of Babylon were chiefly confined to one country. This prophecy, therefore, dear reader, is in perfect unison with that of Moses, which we have considered before ; and they both confirm the sentiment that our nation, however scattered in all countries, will return to the land which our fathers did possess ; then, as a nation, they will be converted to God, and clothe themselves in dust and ashes ; then the Lord will do them good, better than heretofore.

§. 15. On this prophecy Dr. Scott has the following notes : “ The Lord declared that he would replenish the land, and not suffer it any more to be desolated, as it had been during the Babylonish captivity ; and that he would not any more give the heathen occasion to reproach it. Though the whole land of Israel was not desolated after the destruction of Jerusalem by the Romans, as it had been after that by the Chaldeans, yet the slaughter made among the Jews was far greater, and they were entirely driven out of the land, and have continued in a state of exile from it for above seventeen hundred years. It seems therefore unavoidable but that we must refer the full completion of this prophecy to some future event, when the land shall again become fruitful, and be inhabited by the nation of Israel to the end of time.

“ In allusion to the divers washings and sprinklings of the ritual law, the Lord promised to sprinkle clean water upon his people, and make them clean from all their filthiness and idols. Clean water is the universal purifier of our persons, garments, houses, streets, and cities ; and, under both the Old Testament and the Christian dispensation, it hath been used as an emblem of the cleansing of our polluted souls from sin. But no water, however clean, or in what mode soever it be applied, can do more than take away the filth of the flesh ; except as it is used as an outward sign of the inward spiritual grace of the Gospel. Water especially is the sacramental sign of the sanctifying influence of the Holy Spirit ; yet this is always connected with the atoning blood of Christ. When the latter is applied to the conscience, through faith, to cleanse it from dead works, the former is always applied to all the powers of the soul, to purify them from the love and pollution of

sin ; and thus the sinner is washed and sanctified, and justified in the name of our Lord Jesus, and by the Spirit of our God. But of whom was this spoken ? Doubtless, many of the Jews who returned from Babylon were thus renewed and sanctified ; yet numbers of them continued strangers to such special blessings, though preserved from outward idolatry. These promises are pleaded by all true believers, in every age, and fulfilled to them ; and this may be called the spiritual meaning. But the context speaks so expressly and repeatedly of the house of Israel being restored to the land which the Lord had given to their fathers, that in the prophetical meaning, I apprehend it greatly confirms the opinion of those who suppose, that, after the Jews shall be converted to Christ, they shall also be restored to their own land. Then these promises will be fulfilled in them, in their fullest meaning ; and the subsequent part of the prophecy will be literally accomplished in the sight of all nations ; and the Jews no doubt are preserved a distinct people on purpose to make way for this great display of the Lord's power and truth, and thus demonstrate to all the world the divine original of the holy Scriptures."

" In this chapter," says Matthew Henry, " we have two distinct prophecies ; the one seems chiefly to relate to the temporal estate of the Jews, wherein their present deplorable condition is described, and the triumph of their neighbours in it ; but it is promised that their grievances shall be all redressed, and that in due time they shall be settled again in their own land in the midst of peace and plenty (Ver 1—15). The other seems chiefly to concern their spiritual estate."

§ 16. There are other prophecies, which will be considered hereafter, some relating to the restoration of

the ten tribes, and others speaking both of Judah and Israel. The two we have now considered relate to Judah, or the two tribes dispersed by Titus. I agree, that the spiritual blessings promised in these predictions are applicable to the conversion of every sinner, whether Jew or Gentile ; but the circumstances mentioned before and after the spiritual change, in ver. 25—27, ought to lead us to be just before we are charitable ; i. e. we ought to apply them first *literally*, as a promise to the natural descendants of Jacob, and then use them as an *illustration* of the nature of the conversion of every other sinner. The persons to whom the promise primarily belongs, are such as have dwelt in the land of our fathers, but have been driven out for a *season*, because of their sins ; but for the covenant made with Abraham, Isaac, and Jacob, Jehovah will gather them again, and bring them into their land, and they are to possess it *for ever*. This character, therefore, is not applicable to every sinner.

CONTINUATION OF THE SUBJECT.

I will again invite your attention, my dear reader, to a few more predictions which foretell the restoration of my beloved people to their own land, and their conversion unto God, and the happy re-union of Judah and Ephraim. I begin with,

§ 1. Ezekiel, chap. xxxvii. in which you will observe, that the prophet sees in a vision a valley of dry bones ; he is interrogated with respect to the possibility of their living ; he is commanded to bid them live in the name of the Lord. On issuing the proclamation, he perceived a noise among the bones ; the bones shook, and came, each to his kindred bone ; the sinews, flesh and skin,

then came upon them, and in answer to his prayer, life was communicated to them.

This allegory may be considered as a partial description of the state of our people in Babylon, and their unexpected deliverance from it: it may also, in some sense, be applied to the conversion of every sinner; but God himself interprets it of the future restoration, conversion, and reunion of the ten tribes with the house of Judah. It is evident that neither this vision, nor the remainder of the chapter, can be said to have received its full accomplishment in the return of our people from Babylon, or in the conversion of any sinner. It is not applicable to the return from the Babylonish captivity, for the following reasons:—

The number of the ten tribes that might have returned with Judah was too small to contain a full accomplishment of this prophecy, which is expressly applied to the *whole house* of Israel. Those who were to return, are described as an exceeding great army;” but those of Judah and of the other ten tribes which returned from Babylon, were very far from answering this description. The people, to whom the promises in this chapter belong, have been scattered far and wide; they are said to be gathered “from all the heathen,” to be gathered on *every side*; but during the Babylonish captivity our people were not far from each other. Again, they are to return to the land which had been *always desolate*, which is peculiarly applicable to the land of our fathers, since their dispersion by the Romans. The pious character of the people that were to return, and the delight and pleasure God would have in the midst of them, is not applicable to the character of our people after their return from Babylon. Though the company which returned with Zerubbabel were many of them

godly people, yet the whole history of our nation, from thence to the coming of Christ, is far from answering to what is said of them in this prophecy, "that they should walk in God's judgments, to observe his statutes, and do them; such promises also of "his tabernacle being with them, and his sanctuary in the midst of them for evermore," seem to be much too strong for the above period. Further, Ephraim, and the tribes that joined with him, and Judah, together with his associates, are to return and become one nation upon the mountains of Israel, which certainly has never been fulfilled, but will surely be accomplished. Again, it is promised, that, after this union shall have been effected, David, God's servant, shall be king over them, and he shall be their prince *for ever*; now it is evident that our people, after their return from Babylon, had no temporal prince of David's line to reign over them, nor have they had one since; but, after their return from their present lost condition, Christ Jesus, the Messiah, the true David, shall reign over them for ever and ever, as will also appear from Hosea, 3d chapter, to be considered next. Observe also, my dear reader, that it is declared in the strongest terms, that God would never again cast them off, or disinherit them; which is surely not applicable to their first return; for in a very few centuries they were again cast off and more miserably *wasted* than before. The time when this prediction is to be fulfilled is called "the latter days," an expression which always refers to the time after the coming of the Messiah, which shows it was a long time after the prophet had spoken, see chap. xxxviii. 8, 16, 17. Lastly, you will please to notice that, in connexion with this prophecy mention is made in the next three chapters of a war made against the inhabitants of Judea, who had *just*

returned to their land, and, therefore, had not had time to fortify their cities; the enemy is represented as such a numerous army as have never met before Jerusalem; and their destruction, and the deliverance of our people thereby, is ascribed to the immediate hand and power of God, or to a miracle, and that too of the most extraordinary kind. But it is evident, that, since the days of Ezekiel to the present time, no such event has happened, either to our people or to their enemies.

§ 2. From a consideration of all these things together, we may certainly conclude that this prophecy has never had its accomplishment, but refers to an event that is still future, and is not to happen till after our dear people are again settled in their own land of Canaan, and Judah and Ephraim united in one nation, under the happy reign of David their Lord and King, for ever and ever.

Neither can this famous prophecy be spiritualized, or applied with any propriety to the general conversion of sinners from amongst the Gentiles. For the people are declared by Jehovah himself, to be Ephraim and the house of Israel his companions, and Judah and his companions; and they shall be gathered out of all their dwelling-places, where they have sinned, "and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever."

A very sensible writer in the "Jewish Expositor" (vol. vii. p. 13) has the following observation: "That this chapter is not to be applied in an allegorical sense, or applied to the Gentile churches, is evident from ver. 21 and 22: for how can the churches of the Gentiles, or the Christians in general, become one nation in the

land upon the mountains of Israel? Does not the stick of Judah and the stick of Joseph, &c. which are to become one, evidently mean the two kingdoms of Judah and Israel which had been divided? These are the true and literal children of Israel which are to be taken from among the heathen, and not any allegorical offspring, as some commentators suppose, in order to obscure some of the most clear and plain passages of the Scripture prophecies. If, then, a literal restoration of Israel is here intended, it is plain that the prophecy is not yet fulfilled, from ver. 25, where it is said, that after the restoration here spoken of, 'they shall dwell in the land of their forefathers, they and their children, and their children's children for ever. But this we cannot suppose to have been verified by any former return, as they have since been dispersed among all nations.

"This prophecy, therefore, is yet to be fulfilled, though not without some powerful opposition, which shall be unsuccessfully made against it by some great and populous nations in the latter days; which is the subject of the two following chapters."

§ 3. M. Henry, in his introduction to this chapter, says, "God has assured them in the foregoing chapter, that he would gather the house of Israel, even all of it, and would bring them to their own land; but there were two things that rendered this very unlikely:—

"1st. That they were so dispersed amongst their enemies, so destitute of all helps and advantages which might favour or follow them on their return, and so dispirited likewise in their own minds upon all these accounts. They are here, in vision, compared to a valley full of dry bones of dead men, which should be brought together and raised to life. Ver. 1—14.

“ 2d. They were so much divided among themselves, too much of the old core remaining even in their captivity. But as to this, by a sign of two sticks made one in the hand of the prophet, is foreshown the happy coalition that should be, at their return, between the two nations of Israel and Judah.” Ver. 15—22.

“ The vision was evidently intended,” says Dr. Scott, “ in its primary meaning, to encourage the desponding Jews; to predict both their restoration after the captivity, and also their recovery from their present long-continued dispersion.”

Speaking of the union of the two sticks in the hand of the prophet, he says, “ This was partially accomplished after the Babylonish captivity, when all the Israelites that returned with the Jews from Babylon settled under the same government, and formed with them one nation. But it is probable that there will hereafter be a more remarkable accomplishment of it.”

On ver. 25 he says, “ This cannot possibly be interpreted of any events that took place before the coming of Christ; and after his coming, the Jews were soon driven from their own land, and have never regained possession of it: yet the language is so expressive, that it seems plainly to mean that the Jews should dwell in Canaan, under the rule of Christ, from the time intended, through all generations to the end of the whole.”

§ 4. Mr. Faber having proved the future restoration and conversion of Judah, he goes on to say,

“ But the lost ten tribes of Israel are still dispersed through the extensive regions of the north and of the east. These, according to the sure word of prophecy, however they may be now concealed from mortal knowledge, will be found again, and will be brought back into the countries of their fathers. All nations and all

W. H. + N. M.

tongues shall come and see the glory of the Lord ; for he will set among them a sign, even the sign of the Son of man, the sign of the illuminated *Shechinah* ; and will send unto them those that have escaped from the slaughter of the antichristian confederacy, that they may declare his glory among the nations. Convinced, by ocular demonstration, that God doth indeed reign in Zion, and at once divinely impelled and enabled both to seek out from among them, and to find the long-lost sheep of the house of Israel, they will bring by land, in vast caravans, all the brethren of Judah for an offering unto the Lord, as the great maritime power had already brought the converted Jews for a present unto the Lord to his holy mountain. Then shall the stick of Joseph be united for ever with the stick of Judah : Ephraim shall be no more a separate people, but the whole house of Jacob shall become one nation under one king, even the mystic David, Jesus the Messiah.

“ The various prophecies, which speak of the restoration of the ten tribes, certainly cannot relate to the restoration of those detached individuals out of them, who returned with Judah from the Babylonian captivity. This is manifest, both because their restoration is represented as perfectly distinct from the restoration of Judah, and because it is placed at once subsequent to that event, and to the overthrow of Antichrist. In fact, the converted fugitives from the armies of Antichrist are described as being greatly instrumental in bringing about the restoration of the ten tribes. Hence their restoration is plainly future ; and hence we cannot with any degree of consistency apply the predictions which foretell it, to the return of a few individuals from Babylon with Judah. Of the Jews who were carried away captive to Babylon only a very small part, accord-

ing to Houliegan, not more than a hundredth part, returned to their own country. Those who were left behind will doubtless, at the time of the second advent, be brought back along with their brethren of the ten tribes; just as those individuals of the ten tribes, who returned with Judah from Babylon, and (adhering to him notwithstanding the Samaritan schism) were afterwards scattered with him by the Romans, will be brought back with their brethren the Jews. So far, but no farther, the otherwise distinct restoration of Judah and of Joseph will in some measure be mingled together. This circumstance is very accurately noted by Ezekiel, even when predicting the twofold restoration of Judah and Joseph, and their subsequent union under one king. He speaks neither of Judah nor Joseph simply; but styles the one division, Judah and the children of Israel his companions; and the other division, Joseph and all the house of Israel his companions; thus plainly intimating that some of the children of Israel shall return with Judah; but that numbers of all the tribes, not of the kingdom of ten tribes only, but of all the tribes, shall return with Joseph."

A similar prophecy of the return and conversion of the ten tribes together with Judah we have in,

§ 5. Hosea iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Known unto God are all his works, from the beginning of the world; and whatever he has predetermined in his eternal counsels, shall surely be fulfilled. Often,

indeed, is the execution of his purposes delayed, till unbelievers begin to think that his word has failed of its accomplishment : but “in the evening time it shall be light ;” and when the obstacles to his will seem almost insurmountable, he will glorify himself in fulfilling it beyond all human expectation. Thus he acted, when, according to his promise, he brought our fathers out of Egypt. He suffered them to be detained till the very last day that they could be consistently with the truth of his promise ; and then, when my people themselves were almost reduced to despair, he brought them out with a mighty hand and stretched-out arm. Thus, also, will he act yet once more toward the children of Israel, his chosen people. They have been for ages “cast out,” almost beyond hope of recovery ; but there is a period when they shall return, and commit themselves to the government of Christ, as ever they did to the direction of Moses. Of this glorious event the prophecy under consideration assures us. It consists of two parts. It announces the calamities which should befall the children of Israel, and foretells their happy deliverance. And as their calamities had respect both to their civil and religious state, so in like manner, their deliverance.

That this precious prophecy of their restoration to the knowledge, service, and enjoyment of God, and the happy government of the Messiah over them, was not fulfilled at the return of my people from the Babylonish captivity, but is yet to be accomplished, is evident from the following consideration :—

§ 6. That by “David their king,” is meant the promised Messiah, is acknowledged by almost all the Rabbins (as will be shown hereafter), and by almost all Christian divines.

This is a title ascribed to him in several other passages, Jer. xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 21, 22, 24. The context and the manifest scope of them determine them to belong to him.

He is called David, not only because he was the son and Lord of David, but because he was an eminent type of him, in the meanness of his descent, the comeliness of his person, his wisdom and prudence, his courage and valour; in his holiness and the extraordinary gifts of the Spirit with which he was endowed, as also in his kingly office, and in the battles which he fought, as well as in the conquests which he obtained.

Now, it is a fact too well known to need proof, that my people, after their return from Babylon, were so far from "seeking the Lord their God, and David their king, and fearing the Lord and his goodness," that they grew worse and worse, till they had filled up the measure of their iniquity in crucifying the Lord of glory, and rejecting the offers of mercy through that very precious blood which they had imprecated upon themselves and their children, and for which the wrath of God has come upon them and continued to the present day.

§ 7. Hence, I observe further, that the prediction of their return cannot yet have been accomplished, because their calamities have not yet ended. How remarkably striking has been the fulfilment of the former part of this prediction! For many centuries past, my dear people have not been a body politic, having no rule and dominion among themselves; they have no *king* nor *prince* of their own; the *sceptre* is departed from them; neither is any *sacrifice* offered by them, for their daily sacrifice has ceased; and what is very remarkable, although my people were once very

prone to idolatrous worship, as their history shows, yet it is well known that there is not now an image among them. And for this reason, many of my brethren, who, at their conversion, joined the Roman Catholics, as soon as they became acquainted with their image worship, left them and joined the Protestants. Witness *Joseph Wolff*. And for this reason also, when the great council of the Rabbins in the valley of Hungaria, after many days' controversy with Romish priests, had resolved to embrace the Christian religion, but were told by the priests that they worshipped saints and their images, my people were so disgusted that they exclaimed, "No idols!" and the council broke up without further discussion.

Now, since it must be acknowledged, and actually is by most divines, that the former part of this prophecy has been fulfilled and is still fulfilling, both with respect to Judah and Ephraim, it follows that the second part is also to be fulfilled, after they *return* to seek the Lord. Besides, it is expressly said that the children of Israel should be, for *many days* deprived of their privileges, and that they shall seek the Lord in the *latter days*. Both Jewish and Christian commentators agree that the latter days refer to the coming of the Messiah, and therefore this could not have been fulfilled before the coming of Jesus; and I have already shown that my people did not receive him as "David their king." Permit me now, my dear reader, to add the testimony of the Rabbins, of blessed memory, and of a few Christian writers.

§ 8. *Kimchi* says, "These are the days of the captivity in which we now are; at this day we have no king, nor prince out of Israel, and we are under the power of the nations, and of their kings and princes;

and have no sacrifice for God, nor image for idols ; nor ephod for God, that declares future things ; and teraphim for idolatry, which show things to come, according to the mind of those that believe in them."

Yarchi speaks much to the same effect : " Without sacrifice in the sanctuary of Judah, without an image of Baal in Samaria for the kings of Israel, without an ephod of Urim and Thummim, that declare hidden things, and teraphim made for a time to speak of, and show things that are secret." With this agree the words of Aben Ezra and Abarbanel ; and the Targum paraphrases it thus : " Without a king of the house of David, and without a ruler over Israel, without sacrifice for acceptance at Jerusalem, and without a high place in Samaria, and without an ephod in him that shows, i. e., what shall come to pass."

That the Messiah is meant by David, is acknowledged by all the Rabbins : *Zohar*, *Exod.* p. 93, c. 3. *Jerusalem*, *Talmud*, *Berachoth*, 5 : 1 ; *Bab. Tal. Megilah*, 18 : 1 ; *Abarbanel Mash. Yeshua*, 55 : 4. *Ab. Ezra*, in loco. *Chizuk Emuna*, 44 ; *Michlal Yophi*, *Ps.* cxliv. 14 ; *Abendana*, Note in *Mich. Yophi*, 1 *Kings* xi. 39 ; *Hag.* ii. 23. The Targum says, " Seek the worship of the Lord their God, and obey Messiah the son of David their king."

Rabbi Judah Monis, a learned Jew, who made a public profession of faith in America, at Cambridge, Ms. 1722, in one of his discourses he says, " The first part of this prophecy, we do see, hath been fulfilled to the very last tittle, they having been, for the space of above 1650 years (since the destruction of their commonwealth), deprived of all these things mentioned in the 4th verse ; and reduced from that state they were formerly in, which was such as could make any nation

happy, to such an one as they are now in, scattered all over the world, subject to all sorts of nations that are willing to let them live among them, ruled by their own enemies ; paying tribute to all nations where they live ; and finally enduring all the calamities and opprobrious treatment that can make them unhappy ; and as we have seen the first part accomplished, so I hope the second part will be fulfilled also, i. e., they shall return and seek the Lord, and David their king, i. e., the Messiah, the Lord Jesus Christ, and fear him, and his goodness in the latter days, and look on him whom they have pierced," Zech. xii. 10.

§ 9. The learned Dr. Pocock says, " By the children of Israel are meant the ten tribes, for these does the prophet peculiarly now prophesy to, and the things more especially concern them. This prophecy is not applicable to the children of Israel before the destruction of the second temple."

Mr. Fuller, having proved, by the first and second chapters of Hosea, the future conversion of Judah and Israel, proceeds to say, " The third chapter contains another prophecy on the same subject. Like the former, it is introduced under the form of a parable. The case supposed is that of a man attached to a woman who is an adulteress. Go, saith the Lord to the prophet, see if thou canst love such an one ; yet, such, if any thing, must be my love to this people. The prophet is further supposed to go and covenant with this adulteress, engaging her to desist for many days from her lewd courses, living, as it were, as a widow, by herself, and afterwards she should become his wife. Such was the love of the Lord to the children of Israel. He loved them notwithstanding their idolatry, and intended, at a future time, to take them to be his people. He

would not receive them, however, in their idolatry, nor till a proper time had elapsed, in which they should live in a state of separation; but in due season he would take them to himself as his Church and people, remembering their sin no more.

“ The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Never surely has a prophecy corresponded more exactly with fact. Nor is this all; the whole of the Israelitish race, with whom we have any acquaintance, have also been without an image, and without an ephod, and without teraphim; that is, though mixed with the nations of the world, and in other respects wicked in the extreme, yet they have not been suffered to go into their former idolatrous practices; and have thus answered to the adulteress ceasing from playing the harlot, and abiding for her husband, in a state of separation many days. Afterwards shall the children of Israel return and seek Jehovah their God, and David their king; and shall fear the Lord and his goodness in the latter days. On this no reflection need be made, save this, that the superabundant grace of God towards them, in their outcast and perishing condition, shall not only fill their hearts with gratitude, but inspire them with a holy fear of offending him any more.”

§ 10. Dr. Scott says, “ Some interpret this almost wholly of the kingdom of Israel: but the prophecy seems to require us to understand it of the whole people descended from Abraham, Isaac, and Jacob.” Again, “ The kingdom of Israel was, soon after this, entirely ruined, and the people were incorporated either with the Jews or the nations among whom they resided; and have had neither king, prince, priest, sacrifice, nor religious establishment from that day to this. The Jews

remained several years without these advantages, during the Babylonish captivity ; yet their civil and religious constitution was again restored. But since the rejection of that nation at the introduction of Christianity, and the destruction of their city and temple by the Romans, they have continued to this time, for much above seventeen hundred years, without a king or prince of their own nation ; and without priest and sacrifice, or any thing substituted in the place of the temple worship : and (what is still more remarkable) they have also remained without an image, ephod, or teraphim ; without any of those idolatrous observances and apparatus to which they were so generally attached when this prophecy was uttered." " It was also predicted that afterwards they should return, (from their state of rejection and unbelief,) and seek the Lord their God, and David their King." " This, even their own writers explain of the promised Messiah, and doubtless it foretold their future conversion to Christ ; for which they are evidently preserved a separate people, neither a part of the true Church, nor yet given up to spiritual adultery ; but put aside on a separate, scanty maintenance, in a debased condition, for a long time, (like Hosea's wife,) to be at length received to favour again."

Now, my dear reader, there are many more predictions of a similar nature with those we have already considered, such as Isa. ii. 1—5 ; xi. 11—16 ; xlix. 14—26. Amos ix. 11—15. Zephaniah iii. 8—20. Zech. viii. 18—23, &c., &c. But I shall solicit your attention to only two more.

THE SUBJECT CONTINUED.

§ 1. I commence with Jer. xxxi. 31—40, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; (which my covenant they brake, although I was a husband unto them, saith the Lord:) but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night; which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If the heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner; and the measuring-line shall yet go forth over against it upon the hill Gareb, and shall com-

pass about to Goath ; and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, shall be holy unto the Lord ; it shall not be plucked up, nor thrown down any more for ever."

Although this prediction respecting a New Covenant is applied by the apostle (Heb. viii.) to the commencement of the New Testament dispensation, and was actually made or established by the death, resurrection, and ascension of Jesus ; and although the blessings of this covenant are the same as are enjoyed by every converted sinner, yet literally and more fully it respects my nation, with whom the other covenant had been made when God brought them out of Egypt. Nor was this prediction fulfilled in the conversion of my brethren in the apostolic time, for, however many of them may have been converted, they all have been mixed with the converts of other nations ; but the promise in this prophecy is the conversion, not of a few or many, " but the whole house of Israel and the house of Judah," ver. 31, " the nation," ver. 36, just as the covenant of Sinai had been made with the nation. " They shall all know me, from the least of them unto the greatest of them," ver. 34. Further, this promise was made to the ten tribes as well as to the house of Judah. Long before the giving of this promise, my people were divided into two parts. The one of them, in a way of distinction from the other, retained the name of *Israel*. These were the *ten tribes* which fell off from the house of David, under the conduct of *Ephraim* ; whence they are often also in the prophets called by that name. The other, consisting of the tribe properly so called, with that of *Benjamin* and the

greatest part of Levi, took the name of *Judah*, and afterwards was called the *Jews*, and with them the promise remained in a peculiar manner. But whereas they all originally sprang from Abraham, who received the promise for them all, and because they were all equally, in their forefather, brought into the bond of the old covenant, they are here mentioned distinctly, that none of the seed of Abraham might be excluded from the tender of this covenant. Hence, unto the whole seed of Abraham according to the flesh, it was that this covenant was first to be offered. So Peter tells them in his first sermon, that the promise was unto them and their children who were there present, i. e. *the house of Judah*, and to them that are afar off, i. e. *the house of Israel*, or the *ten tribes*, in their dispersion. Acts ii. 39. It appears therefore plainly, that the promise is yet to be fulfilled in the conversion of the ten tribes as well as the house of Judah. Besides, at that time "the city shall be built, which shall not be plucked up or thrown down any more for ever," ver. 38, 40.

It is evident, therefore, that Judah will first return to the literal Canaan, rebuild the city, and after that be converted as a nation; and the sure fulfilment of it is more certain than the stability of heaven and earth.

§ 2. "This new covenant," says the learned and judicious A. M'Lean, "was promised to be made with the house of Israel and with the house of Judah. These, in the first place, signify the election among the natural posterity of Abraham, with whose fathers the old covenant was made, ver. 9. To them, in the first instance, belong 'the covenants and the promises,' Rom. ix. 4; and among them they had their first accomplishment, Acts ii. 25, 26: and though the bulk of that nation was broken off, through their unbelief and rejection of the

Messiah, Rom. xi. 20; yet this covenant still wears a favourable aspect towards that people, when the fulness of the Gentiles shall be come in; for this is God's covenant unto them, when he shall take away their sins," ver. 25—27. "When Israel shall be again called into the Church," says Dr. Scott, "it will not be according to the Sinai covenant; but by having the law written in their hearts, and the covenant thus inwardly ratified to them. As much as the heavenly bodies will continue their settled course to the end of time, so surely will Israel be continued a separate people, without being finally excluded from the Church; nor will God ever cast them all off for all their sins, till it be possible for man to measure the height of the heavens, or to search out the foundations of the earth." The last prediction I shall name is that by the Prophet,

§ 3. Zechariah xii. 10—14, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

1st. That this is a prophecy respecting the Messiah, is acknowledged by the Rabbins, Succah, fol. 52. 1;

R. S. Ben. Melech in loco ; Ber. Rab. fol. 905 ; Yarchi and Kimchi in loco ; R. Haddarsham, Gen. 28. Some think that part of ver. 10 was spoken by the prophet, viz. "they shall mourn for him," because it is spoken in the third person for him; but no converted sinner, whether Jew or Gentile, needs to mourn for him, i. e. Messiah or Christ, but they will mourn for the act of having pierced him ; for the word *alav*, translated *him*, signifies also *it*, or on account of it, concerning it. To return.

2d. Two things are ascribed to the Messiah. He was to be pierced ; and he was to pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications.

3d. The effect of the operations of the Holy Spirit was twofold. Faith in the Messiah, "they shall look unto him," by which faith is expressed : great mourning and true repentance for having pierced him. We have then a description of the nature and extent of the mourning. The former is compared to that of a tender mother, having lost "an only son, or a first-born," which mourning is sincere, deep, and lasting ; and the extent is compared to that mourning which was occasioned by the death of Josiah, who was slain at Haddadrimmon, in the valley of Megiddon ; the greatest mourning my people were acquainted with, and on that account it grew up into a proverb ; and as that mourning was national, so would this be also.

Such, my dear reader, is the outline of this precious promise. Now, although this prediction may have been partially fulfilled in the conversion of many of my Jewish brethren in the apostolic times, and however applicable it is to the conversion of every sinner ; yet it must be allowed that its proper and complete fulfilment is yet to come. It is evident that no such

repentance and faith, such general and particular mourning for piercing Christ, has ever taken place amongst my dear people ; nor has the preceding part of the chapter, closely connected with the prediction under consideration, been fulfilled. Jerusalem must first be rebuilt, before it is besieged by the united power of many kings, who shall then be destroyed in a miraculous manner. I conclude, therefore, that this is a prophecy concerning the future restoration of my nation to the literal land of Canaan ; that they will rebuild the city Jerusalem ; that they will afterwards be besieged by many nations, who shall be destroyed by God himself : and in that day Judah and Israel shall be converted unto God.

§ 4. "That we may perceive," says Dr. Fuller, "the connexion of the prophecy (Zech. chap. xii.), it will be proper to observe, that chapter xi. contains a prediction of the overthrow of the Jewish nation by the Romans : but chapter xii. contains a prophecy of their restoration ; and this is, therefore, called, 'the burden of the word of the Lord,' ver. 1.

"The events of this and the foregoing prophecy, though asunder as to time, yet very properly follow each other. Paul takes but little notice of the state of the Jews, during their long dispersion : but passing over that chasm, as included in their being *broken off*, proceeds to speak of their being grafted on again, Rom. xi.

"It were presumptuous to be very positive as to the meaning of a prophecy which is yet to be accomplished ; but, comparing it with other prophecies of the same event, the following particulars appear to be conveyed by it :

"1st. That the Jews will be restored to their own land prior to their conversion, ver. 6.

“ 2d. That a grand combination will be formed against them, with a view to dispossess them, ver. 2. 9.

“ 3d. That the nations engaged in this combination will be repulsed and sorely punished for their presumptuous attempt, ver. 2—6.

“ 4th. That the country and city shall be united against the enemy, ver. 5. 7.

“ 5th. That they shall be guarded by Providence, and strengthened to encounter the greatest difficulties, ver. 8.

“ 6th. That after these temporal interpositions, the Lord will pour upon them a spirit of grace and of supplications; and they shall lament over their sins, and the sins of their fathers, particularly in having crucified the Lord of glory, ver. 10.

“ Finally, The remedy to all this grief is mentioned, chap. xiii. 1, ‘ In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.’ By looking to Jesus, they were wounded; and by looking to Jesus, they are healed. The *first-fruits* of this great work appeared on the day of Pentecost, when thousands were pricked to the heart, repented, and were baptized in that name which they had despised; but the *lump* is yet to appear. ‘ Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and amen.’”

§ 5. Some expositors consider this as predicting the victories of the Maccabees over Antiochus; but that persecutor never besieged Jerusalem; “and the language,” says Bishop Newcomb, “is much too strong to denote the success of the Maccabees.” Again he says, “God’s signal interposition in behalf of Judah and

Jerusalem, at their future restoration, having been foretold, the prophet proceeds to foretell their conversion to Christianity."

"The former part of this chapter relates to an invasion made upon the inhabitants of Judah and Jerusalem in the latter times of the world, probably after their restoration and settlement in their own land."—*Bishop Lowth.*

"However it may be accommodated," says Dr. Scott, "some special events were doubtless intended by the Holy Spirit, and it is probable that the grand accomplishment of it is yet to be expected. The ancestors of the Jews caused Christ to be nailed to the cross, and pierced by the soldier's spear; for they employed the Romans to execute the sentence which they had denounced, exclaiming, 'His blood be upon us, and on our children;' and their posterity have ever since been consenting to this deed by their obstinate unbelief. But at the predicted period they will know who this crucified Jesus was, and then they shall by faith look to him, and mourn over him, as pierced and slain by them. A partial fulfilment of this took place at and after the day of Pentecost, in the conversion of numbers of the Jews who had just before crucified Christ, and it is descriptive of the conversion of sinners in every age. Yet there can be no reasonable doubt but it is an intended prediction of the conversion of the Jewish nation, when they shall, as one body, embrace the Gospel of Jesus Christ."

Thus, my dear reader, I hope I have established, upon Divine testimony, the proposition that my dear people, both Judah and Ephraim, will be brought back to their own land, and after that be brought to the belief in the Lord Jesus Christ; yet it may not be

improper to remind you of a few facts, as collateral evidence.

§ 6. It is the opinion of many eminent writers, that my people have never yet possessed *all* the land which God promised to their fathers, Abraham, Isaac, and Jacob; but the time will surely come, when our faithful covenant God will fulfil his promises in the fullest extent. (See this subject ably discussed in the “Jewish Expositor,” 1822, p. 271—276. See also the quotation from Joseph Mede, in the preceding pages.)

§ 7. The wonderful preservation of my people as a distinct nation, is another argument in favour of their return to their own land. It has been foretold by Moses and the prophets, that though they shall be dispersed amongst all nations, yet they should not be totally destroyed, but still subsist as a distinct people. Read carefully, my dear reader, the following passages: Lev. xxvi. 44; Numb. xxiii. 9; Jer. xxx. 11; Amos ix. 8. My beloved nation, like the bush of Moses, hath been always burning, but it is never consumed. And what a marvellous thing it is, that after so many wars, battles, and sieges, after so many fires, famines, and pestilences, after so many years of captivity, slavery, and misery, they are not destroyed utterly, and though scattered among all people, yet subsist as a distinct people by themselves. Where is anything comparable to this to be found in all the histories and in all the nations under the sun? How just and beautiful is the observation of Bishop Newton on this subject:—“The preservation of the Jews through so many ages, and the total destruction of their enemies, are wonderful events; and are still more wonderful, by being signified beforehand by the spirit of prophecy, as we find particularly in the Prophet Jeremiah, xlvi. 28, ‘Fear not

thou, O Jacob my servant, saith the Lord; for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee.' The preservation of the Jews is really one of the most signal and illustrious acts of Divine Providence. They are dispersed among all nations, yet they are not confounded with any. The drops of rain which fall, nay, the great rivers which flow into the ocean, are soon mingled and lost in the immense body of waters: and the same, in all human probability, would have been the fate of the Jews; they would have been mingled and lost in the common mass of mankind; but, on the contrary, they flow into all parts of the world, mix with all nations, and yet keep separate from all. They still live as a distinct people, and yet they no where live according to their own laws, no where elect their own magistrates, no where enjoy the full exercise of their religion. Their solemn feasts and sacrifices are limited to one certain place, and that hath been now for many ages in the hands of strangers and aliens, who will not suffer them to come thither. No people have continued unmixed so long as they have done, not only of those who have sent forth colonies into foreign countries, but even of those who have abodes in their own country. The northern nations have come in swarms unto the most southern parts of Europe, but where are they now to be discerned and distinguished? The Gauls went forth in great bodies, to seek their fortune in foreign parts; but what traces or footsteps of them are now remaining any where? In France, who can separate the race of the ancient Gauls from the various other people who from time to time have settled there? In Spain, who can distinguish exactly between the first possessors, the Spaniards and Goths, and the Moors,

who conquered and kept possession of the country for some ages? In England, who can pretend to say with certainty which families are derived from the ancient Britons, and which from the Romans, or Saxons, or Danes, or Normans? The most ancient and honourable pedigrees can be traced up only to a certain period, and beyond that, there is nothing but conjecture and uncertainty, obscurity and ignorance; but the Jews can go up higher than any nation, they can even date their pedigree from the beginning of the world. They may not know from what particular tribe or family they are descended, but they know certainly that they all spring from the stock of Abraham. And yet, the contempt with which they have been treated, and the hardships which they have undergone in almost all countries, should, one would think, have made them desirous to forget or renounce their original; but they possess it, they glory in it: and after so many wars, massacres and persecutions, they still subsist, they still are very numerous: and what but a supernatural power could have preserved them in such a manner as none other nation upon earth hath been preserved?"

§ 8. As another argument, I would simply remind you, my dear reader, of the general expectation of my people to return to the land of their fathers. This desire is interwoven in all their prayers from day to day, and more particularly so in the prayers for the festivals, especially on the feast of the passover, when it is said repeatedly, "This year we are here, at the next year we shall be in the land of Israel." Now, I cannot but hope that these prayers are "the prayers of faith," i. e. believing the many promises of God on this subject, just as *Joseph*, my namesake, who, just before his death, said to his brethren, "I die, and God will surely visit

you, and bring you out of this land, into the land of which he swore unto Abraham, Isaac, and Jacob," Gen. i. 24. It was this promise that supported our fathers in the house of the Egyptian bondage, and encouraged them, even when every appearance of hope was gone, to groan, and sigh, and pray unto the Lord for deliverance: "And Jehovah said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt," Exod. iii. 7—10. In like manner my dear people, under their present long and unparalleled afflictions, have been supported solely by the "full assurance of faith and hope" in God's many and precious promises, that he will surely gather them again out of every nation, and bring them into the land which he gave to their fathers; and they will not be disappointed in their expectation.

§ 9. Let it also be considered, my dear reader, as a most remarkable circumstance and strong argument in favour of my people's returning again to the land of their fathers, that they are so situated that at the shortest notice they are ready and able to depart as easily as when they came out of Egypt. They have no country

they call their own besides the land of Canaan; they are strangers and sojourners as their fathers were; they have no landed property to dispose of; they do not intermarry with other nations, so as to be detained by attachments to relations, friends, or possessions. Thus God makes "the wrath of man to praise him, and the remainder thereof he will restrain." Nay, their former enemies will become their friends, and help them in their way to their original possession. "That in all the countries where they are," says the Rev. J. Lunn, "they should, generally speaking, have no property, either in houses or lands, no heritable possession or share in the Government, or any thing to detain them from returning to their native country, in case an opportunity should happen, looks as if Providence intended one day to turn back their captivity, and to put them into possession of their ancient inheritance. The many disappointments which that people have met with, in attempting to obtain a settlement, or the privileges of citizens, in different countries, may indeed be looked upon as a punishment, and part of the curse that lies upon them for their sin in crucifying the Saviour, and continuing so long to reject his Gospel; and no doubt so it is: but when we consider the kindness of Providence to them in other respects, his preserving, supporting, and even multiplying them, notwithstanding the numberless massacres and persecutions they have sustained, I say, when we consider these things, we cannot help thinking that Providence, in disappointing them of a settlement, has some other end in view besides punishing them for their infidelity. If we deny the restoration of the Jews, we will find it hard to account for their prosperity. But if we admit of their future restoration, then the reason not only of their

worldly prosperity, but of all the other dispensations of Providence towards them, is most apparent. He denies them a settlement in the countries where they are, to prevent them having any attachment to them, and that they may be under no temptation to stay still, or look back, whensoever they are called in the course of Providence to remove; and for this reason, also, he suffers them to be hated and persecuted, namely, that they may be the more willing to quit the places where they are so used; and lastly, he endows them with riches, that they may have wherewith to support themselves on their journey to their native country, and to establish themselves therein: for as many of them live at a great distance from Palestine, to travel so far, and to erect a settlement for themselves in a country almost desolate, is a thing not to be done without considerable wealth; and their being endowed with such wealth, as it renders their return possible, so it adds to the probability of it. Thus both the kindness and the severity of Providence towards this people serve to confirm the doctrine I have been endeavouring to prove, viz., their future conversion and restoration."

§ 10. Permit me, dear reader, to mention one more argument in favour of the *speedy* return of my dear people to the land which, though it once flowed with milk and honey, has for many ages been desolate, but will soon become like "the garden of Eden," viz., the removal of the obstacles out of their way. Not only are *they* prepared by the remarkable hand of Providence to return at a moment's warning, but the way is also preparing for them. The great river Euphrates is drying up: the once terrible Turkish empire is crumbling into pieces; and the determined time "for the land to be trodden under foot by the Gentiles" is

near its close ; and kings talk of becoming their nursing fathers, and queens their nursing mothers. On each of these particulars, my dear reader, I should gladly expatiate at considerable length, had not I already greatly exceeded my prescribed limits.

Before I proceed to answer the objections generally brought against the preceding proposition, I will endeavour to answer a question very frequently proposed, viz.—

§ 11. If the Jews return to their own land, will they rebuild the city of Jerusalem? Will they have a temple, altar, sacrifice, and priest?

First, as it respects Jerusalem, there can be no reasonable doubt in the mind of those who will be guided by the plain Word of God. Almost in every passage, where the restoration of my people to their own land is mentioned, the building of the city of Jerusalem, in its own place, is also mentioned. Read only the following predictions : Jer. xxx. 8—11, 18; xxxi. 38—40; Zech. xii. 1—8. Nor ought we to lose sight of the prediction of the blessed Jesus himself, who said, “And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled,” Luke xxi. 24; which evidently implies that when the times of the Gentiles are fulfilled, Jerusalem shall no longer be trodden down, but be rebuilt and inhabited again by her own people. Dr. Guise, on this passage, says, “Jerusalem itself shall be sacked and trampled upon with indignation and contempt; and shall be kept under the jurisdiction of the *Gentiles*, and never be rebuilt again, with any grandeur, suitable to its present state, till the glorious days shall come, which are appointed for the general conversion of the *Jews*, and bringing in of the fulness of the *Gentiles*. Our Lord hereby seems to intimate, that then Jerusalem

shall be rebuilt, and the *Jews* gathered to their own country and city again ; and that the Gentiles shall then no longer lord it over them, but all nations shall flow in unto them, and shall walk in their light, rejoicing in God's mercy to them, and sharing in all spiritual blessings with them." Dr. Doddridge says, " It seems reasonable to suppose that here, as in most other places, the Gentiles are opposed to the Jews ; and consequently all the period between the destruction of Jerusalem and the *restoration of the Jews to their own land*, so expressly foretold in *Scripture*, is here intended." (See Isaiah xxvii. 12, 13 ; Ezek. xi. 17 ; xx. 40, 42 ; xxxiv. 13 ; xxxvi. 24, 28 ; xxxvii. 21—28 ; xxxix. 28, 29 ; Hosea iii. 5 ; Amos ix. 14, 15 ; and Zech. xiv. 10, 11.)

Dr. Gill says, " Then the Jews will be converted, and return to their own land, and rebuild and inhabit Jerusalem : but till that time it will be, as it has been, and still is, possessed by the Gentiles." My dear reader, I might greatly multiply quotations of this nature, but these may suffice.

§ 12. And as it respects the other part of the question, about building a temple, and having an altar and sacrifice, &c. &c., my answer to the whole is in the affirmative. For, how could I doubt it for a moment, even if the Word of God were perfectly silent on the subject ? Suppose a company of five thousand pious and conscientious Christians had gone to Africa to colonize, and had drawn up various articles how to proceed when arrived there ; viz., to build a city of such and such dimensions, to erect so many houses, to plant vineyards, to establish certain factories, &c. &c. ; but not a word is said in this compact about keeping the Sabbath and building a place of worship, forming a church and administering the ordinances ; and suppose

also that intelligence has been received, giving an account of their safe arrival and establishment according to the original agreement, but again not a word is mentioned about their religious deportment; would any one who had known these five thousand pious Christians suppose for a moment that they kept no Sabbath, that they had no place of worship, that they had constituted no church, and consequently administered no ordinances, merely because they had not expressly covenanted to do so, and because the intelligence that has reached us of their perfect establishment made no mention of these things? Would such a supposition not be a stigma on their character? Would it not loudly proclaim their former religious professions to have been an hypocrisy of the most heinous kind? Or, must it not rather be taken for granted, by all who believe them to be sincere Christians, that after their arrival, in imitation of the pious patriarchs, who, wherever they pitched their tents, erected immediately an altar unto the Lord, the very first thing they attended to after their safe arrival, was to build a house of worship, and to walk in all God's appointed ways? And now, dear reader, why should it be thought strange to believe that my dear people, who have, for nearly eighteen hundred years, most conscientiously observed all the religious rites which God gave to our fathers, in all countries, amongst all people, and under all circumstances, as far as the law of God allows them to observe them in a strange land, although these observances exposed them to reproach, hatred, persecution, and death itself, would, when they are brought back by the wonderful goodness of God, to the land which God gave to our fathers, build again a temple for the worship of God, erect an altar unto the Lord, and offer up their sacrifices, and

observe all other ceremonies which they observed before their dispersion by the Romans? Did they not do so after their return from the Babylonish captivity? How strange and unaccountable would it appear if my people, who, whilst the chastening hand of God was upon them for ages, were, notwithstanding, steadfast and immovable in worshipping that God, should cast off all their religious profession, love, and attachment to him, when he has performed his promises in delivering them out of their captivity, and brought them back to the goodly land? Would not such a supposition charge them with "having denied the faith, and become worse than infidels?" God forbid that they should ever act so basely.

§ 13. I am aware, dear reader, that this sentiment is not only open to an objection which I hope to meet by and by; but some will even charge me with heresy. For a learned and pious author has already thus expressed himself: "It will not be denied that the possession of the land of Canaan by the natural posterity of Abraham formed an integral part of that covenant. Accordingly as long as that covenant remained in force, Israel retained possession of the land; but when Paul wrote his Epistle to the Hebrews, that economy had waxed old, and was ready to vanish away. Now, to me," he says, "it appears, that to contend for the return of the Jews, *as a nation*, to their own land, is in effect to 'build again the things that are destroyed;'—it is virtually denying that the Sinai covenant has *vanished away*—it is pleading for its restoration—it is, in a word, denying that Christ is come, or, if come, it is denying that his kingdom is *not* of this world."

These are hard sayings. Here is *multum in parvo*. A bad spirit, bad theology, and bad reasoning. This

is condemning in a lump a host of the most eminently learned and pious Christians in every age, who have believed that the Jews will return again to their own country. Here is a sad confounding of the covenant which God made with Abraham, which had the land of Canaan for its object, the natural prosperity of Abraham for its subjects, and circumcision for its seal; and that covenant which the Lord made with our fathers when he brought them out of Egypt, which had the promised Messiah, and salvation by him, for its antitype. The former is called the Abrahamic, the second the Sinaic covenant. Hence the latter *vanished away* when Christ came, as the shadow gives way to the substance; but when and where did God say that the Abrahamic covenant should be *disannulled, or vanish away*? On the contrary, "heaven and earth may sooner cease than this covenant," Jer. xxxi. 35—38. These two covenants are as distinct in their nature and duration, as the covenant made with Noah and that made at the foot of Mount Sinai. And although the Abrahamic was included in the Sinaic, yet as the former existed before the latter was made, so likewise it continued in force after the other waxed old and vanished away. Besides, what has the mere restoration of the Jews to their own land to do with the coming of Christ? What difference does it make where the Jews reside, whether in Judea or Europe? In a former work I have proved that the Messiah has come, not from the location of the Jews, but from his having fulfilled all that was written of him in the Law, in the Prophets, and in the book of Psalms; and I have also proved in the same work, in a variety of particulars, that Christ's kingdom is *not* of this world; yet I believe that he will reign on the earth for a thousand years,

but not in a worldly spirit, after the manner and customs of this world.

Having, I trust, dear reader, established the point, that my beloved people, both Judah and Ephraim, are to return to the literal Canaan *before* their conversion; that they will rebuild Jerusalem, and establish Judaism for a *season*, and *afterwards* be converted, “and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days;” I will now endeavour to answer the principal objections brought against this sentiment.

§ 14. A writer in the “American Christian Spectator” of 1826, over the signature of “Aleph,” proposes the following question:—“Will the Jews, after their conversion to Christianity, be restored to any of their former peculiar distinctions?” He then goes on to state his *imaginary* difficulties in a literal fulfilment of the prophecies. Now you will easily perceive, my dear reader, that this writer, by putting “the cart before the horse,” has run into a slough of despond, from which he thought he could extricate himself only by making a desperate leap of *spiritualizing* all that the prophets have said concerning the future condition of my people and nation. Had he put the question thus, “Will the Jews be restored to any of their former peculiar distinctions, and afterwards be converted to Christianity?” all would have been plain and easy. This has been the fatal mistake of almost all the writers in opposition to the literal restoration of my people that I have seen, viz., putting the conversion of Israel before their restoration instead of after it.

“Aleph” objects that the New Testament speaks only of their spiritual conversion, but is silent respecting the return to Canaan, &c. Answer,—The reason

is plain : the Jews were, at that time, still in their own land ; the only question agitated was, whether all Israel was cut off, or only a part. Nor was the literal restoration denied till ages after their dispersion by the Romans.

“ Without going into the subject at length, it is presumed that many quotations might be taken from our Lord’s discourses, and from the book of the Revelations—to say nothing of passages from the writings of St. Peter and St. Paul, which would tell more *for* the restoration of the Jews to their own land, than the supposed discrepancy, or absence of harmony, referred to in p. 24, would against it.

“ Though much stress is laid on the supposed silence of the New Testament writers on this subject, it is suggested that this is scarcely fair. The old dispensation was a shadowy one, and a figure of one to come. It related primarily to the literal Jerusalem ; spiritually, to the Christian Church ; figuratively, to the united Church, consisting of Jews and Gentiles in millennial glory. The business therefore, of the Evangelists and Apostles was to trace out the substance of the shadow, to fill up the great outline.

“ The Jews, in the days of the Apostles, needed to have their minds drawn in a particular manner to the *spirituality of religion*, and it being in the Divine purpose, ere the close of the sacred canon, to make a more full development of the glory that should follow, it were absurd to draw an unfavourable conclusion merely because the New Testament might not abound with prophecies of the *future* earthly felicity, as well as the Old. Because the name of Christ is not named in the Law and the Prophets, would it be fair to conclude

that he is not the substance of either? and the cases are parallel.*

Next he says, "that at the time of the conversion of the Jews, there will be but one fold, under one Shepherd." True, this is my belief, but that does not prevent their literal return *before their conversion*, and their re-establishing Judaism, and remaining, probably for *forty* years, till the Lord shall pour out the spirit of grace and supplication, agreeably to Zechariah xii. 10—14.

Again he objects, that "the end for which God kept them distinct is answered." How does "Aleph" know that God had but one end to answer, in keeping my people distinct from all other nations of the earth?

If the end has been obtained, why has God kept them distinct in so wonderful a manner hitherto? Does God act without design? May not the Lord have some wise design in bringing them back to their own land, and permitting them to re-establish Judaism in all its former splendour, and afterwards opening their eyes to see infinitely more glory in Jesus and his cross than in these things, and thus laying aside Judaism, for the establishment of which they had waited so long, and trusting only in Jesus Christ, as their Saviour and their God? Would not such a mode be a much greater display of the power of the Gospel, than if the Jews were converted gradually in their dispersed state?

In answer to the objection against the restoration of the Jews, a writer in the "Jewish Expositor" (1829, p. 207) says, "To all this the friends of the restoration might reply, if things be so with the Jews, why are

* Jewish Expositor, 1829, p. 208.

they still kept as a distinct nation? Why do they not all, as some individuals of them have done, amalgamate with the inhabitants of all those countries among whom they dwell, seeing it would be their interest so to do, and seeing that they always from principle willingly obey "the powers that be?" Surely nothing but the purpose of God to mark them by some *national distinction*, for some grand *national object*, can account for this. "God has not cast away his people: all Israel shall be saved." And, surely, there is reasonable ground of hope that, as the predicted curses, because of their sin, have come literally and fully upon them, so, likewise, will the mercies promised, "when they shall appoint them one head, and come up out of the land: for great shall be the day of Jezreel," Hoseà i. 11.

He further objects, that because Christ did not comply with the repeated wishes of the Jews to restore to them the kingdom, therefore he will never restore it. Answer—That Christ did not comply with their carnal wishes, was because that was not his errand at his first coming; but when did he say that he would never restore them after their dispersion, or that he would *never reign personally* on the earth?

§ 15. Others have objected, "that their return is promised upon their repentance, and therefore their conversion must precede." True, God expects their repentance; but repentance and conversion do not always go together. There never will be conversion without repentance, but there may be repentance without conversion. Surely their repentance cannot mean that of a converted soul—such godly sorrow, such repentance as flows from a renewed heart; for this condition is to be performed before they return to their own land, but the change of heart is promised as suc-

ceeding their restoration. Deut. xxx. 1—6; Ezek. xxxvi., &c. “It is, however,” says a son of Abraham in the “Jewish Expositor,” “by no means true that the patriarchal promises were conditional. The terms in which they were given are as absolute as can possibly be conceived; the blessings are most evidently made to depend, not on the conduct of men, but on the sovereign will and power, the eternal foreknowledge, and the unchangeable faithfulness of Jehovah: he does not say, *if thou, or thy seed*; but, *I have given—by myself have I sworn*, I will not leave thee, until I have done that which I have spoken to thee of. It is true that the covenant of Sinai was conditional; but this was only of temporal duration: even while it was in full force, the prophets foretold that the days were coming when the Lord would make a new and an unconditional covenant ‘with the House of Israel and with the House of Judah,’ (Jer. xxxvi., &c.); and with this, as distinguished from the other, the Holy Spirit has explicitly identified the patriarchal covenant, for he has taught us by a prophet of the New Testament, that ‘the covenant which was confirmed before of God in Christ, the law, which was four hundred years after, could not disannul, that it should make the promise of none effect; for if the inheritance were of the law, it would be no more of promise, but God gave it to Abraham by promise.’” Gal. iii.

There is but one objection more that I shall notice, viz., “that if the Jews are to return to Canaan before their conversion, then it is needless to make exertions to promote their conversion.” Does it follow, dear reader, that, because we do not expect the national conversion of my people till after their restoration to Canaan, that, therefore, no individuals may be con-

verted before that time? The Apostle Paul said and believed that my dear people would continue under the influence of spiritual darkness until the fulness of the Gentiles be come in, yet that did not prevent him from going into the synagogue every Sabbath-day, and reasoning with them, from the Scriptures, that Jesus is the Christ, the Son of God. "Who hath despised the day of small things?"

Now, my dear reader, having given you a historical account of the origin and progress of the present Christian efforts to promote the conversion of the Jews; enforced the duty of Christians to aid in promoting the salvation of Israel; answered the objections generally stated to avoid this duty; and proved the conversion of Judah and Israel: may I not hope that you are anxiously inquiring, "In what way can I aid this good cause?" If this work had not already exceeded the original limits, I might easily point out several ways of usefulness. Your pecuniary aid, if ever so small, will be thankfully received; by your conversation, with a just and kind treatment, you may be very useful; but above all, by your fervent prayer you may bring down the "Spirit of grace and supplication upon the house of David and the inhabitants of Jerusalem."

To have heaven engaged on our side is to gain the cause. In everything relating to our temporal concerns, but much more in every thing relating to the kingdom of Jesus Christ, God is to be acknowledged, and his blessing, patronage, and help implored: and from his Almighty power, and his infinite goodness and mercy, what may we not expect? Is there any object of which we can conceive, on which the heart of Jehovah is more set, than the conversion of his ancient people the Jews? With how strong a

faith may we then pray for the accomplishment of that event? If, when Israel had provoked him to wrath, and he threatened to destroy them, the prayers of Moses turned away his anger, and he spared his people; how much more may we expect to be heard, when our prayer is, that Israel may be saved with an everlasting salvation. When Daniel the Prophet understood that the deliverance of the Jews from the Babylonish captivity drew near, "I set my face," said he, "unto the Lord God, to seek him by prayer and supplication." Let us imitate his example, and entreat our God, in the humblest and most fervent manner, to deliver this people from their long captivity to sin, and their long rejection of the Messiah. What wonders has prayer done!—what deliverances procured!—what blessings brought down from heaven!—what evils averted! Its power is still as great as ever. Let us, then, without doubt or wavering, beseech God to smile on the work we have in view, to enable us to act with wisdom and love; to strengthen his servants engaged to labour in the spirit of the Gospel; to rouse the mind of my dear people to a deep concern about the true Messiah; and take away the veil of unbelief from off their hearts, that they may turn unto the Lord. Without prayer, nothing that respects the cause of Christ can be expected to prosper. Much and persevering prayer will bring every thing to a happy issue. Now, if it be our duty "to make prayer and supplication for all men," then we ought certainly not to neglect the Jews. The wretched condition of the Heathen nations has excited the prayers of almost every Christian denomination; but the Jews, besides deserving your sympathising prayers, because of their misery, may also claim your prayer as a debt of equity and gratitude for the many prayers which they

have offered up for the conversion of the Gentiles long before Christ was born. King Solomon, in his dedication-prayer, supplicated blessings for the Gentiles, as well as for his Jewish brethren. So did the sweet Singer of Israel in many of his Psalms:—"That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God: let all the people praise thee," Ps. lxxvii. 2, 3. "Let the whole earth be filled with thy glory. Amen, and amen," Ps. lxxii. 19. And the princely Prophet Isaiah saith, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." Isa. lxii. 1, 2. Did believing Jews thus pray for the conversion of the idolatrous Gentiles: then let believing Gentiles again pray for the unbelieving Jews. And when we enter our closet, surround a family altar, or worship in the sanctuary, and remember that our prayers must be presented to the Father by the dear Mediator, who is of the seed of Abraham, and is not ashamed to call the Jews his brethren, let us not forget to pray for the poor outcasts of Israel, and the dispersed of Judah.

Now to Jehovah, the God of Abraham, Isaac, and Jacob, be all honour and glory. Amen, and Amen.

THE END.

HYMNS.

HYMN I.

GENTILES PRAYING FOR JEWS.

- 1 **F**ATHER of faithful Ab'ram, hear
 Our earnest suit for Abr'am's seed ;
 Justly they claim the softest prayer
 From us, adopted in their stead,
 Who mercy through their fall obtain,
 And Christ by their rejection gain.
- 2 Outcast from thee, and scattered wide
 Through every nation under heaven,
 Blaspheming whom they crucified,
 Unsav'd, unpitied, unforgiv'n :
 Branded like Cain they bear their load,
 Abhor'd of men and curs'd of God.
- 3 But hast thou finally forsook,
 For ever cast thy own away ?
 Wilt thou not bid the murderers look
 On him they pierced, and weep and pray ?
 Yes, gracious Lord, thy word is pass'd :
 " All Israel shall be saved at last."
- 4 Come then, thou great Deliverer, come,
 The veil from Jacob's heart remove ;
 Receive thy ancient people home,
 That, quickened by thy dying love,
 The world may their reception view,
 And shout to God the glory due.

HYMN II.

CHRIST'S CORONATION.

- 1 **A**LL hail, the power of Jesus' name !
 Let angels prostrate fall ;
 Bring forth the royal diadem,
 And crown him Lord of all.
- 2 Ye chosen seed of Israel's race,
 A remnant weak and small !
 Hail him who saves you by his grace,
 And crown him Lord of all.
- 3 Ye Gentile sinners, ne'er forget
 The wormwood and the gall ;
 Go spread your trophies at his feet,
 And crown him Lord of all.
- 4 Oh that, with yonder sacred throng,
 We at his feet may fall ;
 We'll join the everlasting song,
 And crown him Lord of all.

HYMN III.

THE INCREASE OF THE CHURCH PROMISED AND
 PLEADED.

- 1 **F**ATHER, is not thy promise pledg'd,
 To thine exalted Son,
 That through the nations of the earth
 Thy word of life shall run ?
- 2 Hast thou not said, the blinded Jews
 Shall their Redeemer own ;
 While Gentiles to his standard crowd,
 And bow before his throne.
- 3 From east to west, from north to south,
 Then be his name adored !
 Europe, with all thy millions, shout
 Hosannas to the Lord.
- 4 Asia and Africa, resound
 From shore to shore his fame ;
 And thou, America, in songs
 Redeeming love proclaim.

HYMN IV.

ENCOURAGEMENT TO USE MEANS.

- 1 **B**EHOLD, th' expected time draws near,
The shades disperse, the dawn appear;
Behold the wilderness assume
The beauteous tints of Eden's bloom.
- 2 Events, with prophecies, conspire
To raise our faith, our zeal to fire:
The ripening fields, already white,
Present an harvest to our sight.
- 3 The untaught heathen wait to know
The joy the Gospel will bestow;
The scatter'd Jews wait to receive
The freedom Jesus has to give.
- 4 Come, let us with a grateful heart,
In the blest labour share a part;
Our prayers and offerings gladly bring,
To aid the triumphs of our King.
- 5 Where'er his hand hath spread the skies,
Sweet incense to his name shall rise;
And Tyre and Egypt, Greek and Jew,
By sovereign grace be form'd anew.

HYMN V.

PRAYER FOR THE CONVERSION OF THE JEWS.

- 1 **O**H, why should Israel's sons once blest,
Still roam the scorning world around;
Disowned of heav'n, by man opprest,
Outcasts from Sion's hallow'd ground!
- 2 O God of Judah, view their race,
Back to the fold the wand'ers bring!
Teach them to seek thy slighted grace,
To hail in Christ, their promised King.
- 3 While Judah views his birthright gone,
With contrite shame his bosom move,
To own the Saviour he denied,
To love the Lord he crucified.

- 4 Haste, glorious day, expected long,
 When Jew and Greek one prayer shall pour ;
 With eager feet one temple throng,
 One God with grateful praise adore.

HYMN VI.

- 1 **G**REAT God of Abraham ! hear our prayer,
 Let Abraham's seed thy mercy share :
 Oh ! may they now, at length return,
 And look on Him they pierc'd, and mourn.
- 2 Remember Jacob's flock of old ;
 Bring home the wand'ers to thy fold :
 Remember too, thy promised word,
 " Israel at last shall seek the Lord."
- 3 Oh, haste the day, foretold so long,
 When Jew and Greek (a glorious throng),
 One house shall seek, one pray'r shall pour,
 And one Redeemer shall adore.

HYMN VII.

THE FIELDS WHITE FOR HARVEST.

- 1 **L**IFT up your joyful eyes and see
 A plenteous harvest all around,
 Rip'ning for bliss, and not a grain
 Shall ever fall unto the ground.
- 2 A harvest of immortal souls,
 Secur'd by an Almighty power ;
 Nor heat, nor cold, nor storms shall hurt,
 Nor ravenous beasts of prey devour.
- 3 Oh happy day, when all th' elect
 Complete in number shall be found,
 And, like the great, their mystic Head,
 Be with eternal honours crown'd.
- 62411321

University of California
SOUTHERN REGIONAL LIBRARY FACILITY
405 Hilgard Avenue, Los Angeles, CA 90024-1388
Return this material to the library
from which it was borrowed.

UC SOUTHERN REGIONAL LIBRARY FACILITY



A 000 102 383 7

Uni
9